THE
CALCUTTA REVIEW

An Illustrated Monthly

Established 1844

310.5
003

THIRD SERIES

Volume XXII

CALCUTTA UNIVERSITY
CENTRAL LIBRARY.

JANUARY—MARCH
1927

PUBLISHED BY
THE UNIVERSITY OF CALCUTTA

CRCU 139

First Series	*1844*
New Series	*1913*
Third Series (Monthly) ...	*1921*

[redacted]

659948

University of Calcutta

Latest Publications

Rights and Duties of the Indian Citizen (*Kamala Lectures 1926*), by the Right Hon'ble Mr. V. S. Srinivasa Sastri, P.C. Demy 8vo. pp. 116. Rs. 1-8.

Syllabus of Poetics, by Prof. H. Stephen, M.A., D.D., Ph.D., *Second Edition, revised and considerably enlarged.* Demy 8vo. pp. 300. Rs. 3 (Rs. 2 for Post-Graduate students of the Calcutta University).

Katyayana-Mata-Sangraha, by Narayan Chandra Bandyopadhyaya, M.A. **Royal 8vo. pp. 124.** Rs. 2-4.

Hinayana and Mahayana and Origin of Mahayana Buddhism, by R. Kimura. Royal 8vo. pp. 203. Rs. 2-4.

Paper Currency in India, by Dr. B. B. Das Gupta, M.A., Ph.D. (Cal.), B.Sc. (Lond.), Reader, Lucknow University. Demy 8vo. pp. 332. Rs. 4.

The whole monetary organisation of India is at present being discussed and examined by the public as it never was before; and it is to be hoped that the book which deals exhaustively with our Paper Currency but incidentally also with many [illegible] of our monetary system, will be carefully read by many of the public and will enlighten and guide their judgment. The author has shown in his handling of his thesis, originality of thought and treatment and his work is based on careful and painstaking research. I have read with special interest, attention and instruction the last chapter dealing with the recommendations of the Royal Commission on Indian Currency and Finance. I only wish that **many more critics of that Report possessed** the scholarly erudition and the well-balanced judgment of our author.—*From the Foreword by Prof. J. C. Coyajee, I.E.S.*

University Regulations, corrected up to April, 1927. Demy 8vo. pp. 540. Rs. 3-12.

University Calendar for 1927. Demy 8vo. pp. 1016. Rs. 7-8.

Political History of Ancient India (From the Accession of Parikshit to the extinction of the Gupta Dynasty), by Hemchandra Raychaudhuri, M.A., Ph.D. Second Edition, Revised and Enlarged. Royal 8vo. pp. 418+28. Rs. 7-8.

Dr. Raychaudhuri's work in the domain of Indology is characterised by a rare sobriety and by a constant reference to original sources and this makes his contributions specially valuable. We have here probably the first attempt on scientific lines to outline the political history of India of the Pre-Buddhistic period from about the 10th Century B. C. and the work is one of great importance to Indian history.

Prof. J. Jolly, Wurzburg :—" ......What an enormous mass of evidence has been collected and discussed in this work, an important feature of which is the quotation of the original texts along with their translation which makes it easy to control the conclusions arrived at. The ancient geography not less than the ancient history of India has been greatly furthered by your researches and much new light has been thrown on some of the most vexed problems of Indian Archæology and chronology......"

Prof. F. Otto Schrader :—" I have read the book with increasing interest and do not hesitate to say that it contains a great many details which will be found useful by later historians...... "

Prof. A. Berriedale Keith :—" Full of useful information."

The Arab Kingdom and its Fall, by J. Wellhausen, Translated by Margaret Graham Weir, M.A. Demy 8vo. pp. 592. Rs. 7-8.

Journal of Letters, Vol. XVI, Royal 8vo. pp. 446. Rs. 9.

1. An Introduction to the Post-Chaitanya Sahajiā Cult, by Manindramohan Bose, M.A.
2. The Poet Kalidas and Sea-voyage, by Rai Pankajakumar Chatterjee, Bahadur, M.A., B.L.
3. Date of Kabikankan Mukundarām Chakravarti, by Basanta K. Chatterjee, M.A.

4. Padāvali Literature—Vidyapati, by Basanta K. Chatterjee, M.A.
5 The Padas of Caṇḍidasa, by Manindramohan Bose, M.A.
6. The Aryabhatiyam (A translation), by Prabodhchandra Sengupta, M.A.
7. Note on the Library of Abdur Rahim Khan Khanan, the first Prime Minister of the Emperor Akbar, by Shamsul-Ulama Hafiz Nazir Ahaman Khan Sahib.
8. The Nyāya Doctrine of Pramāna, by Satishchandra Chatterjee, M.A.
9. Early History of Bengal (Sena Period), by Girindramohan Sarkar, M.A.

Journal of Science, Vol. VIII, Royal 8vo. pp. 207. Rs. 9.

1. Synthesis of Boranilide and its Deriatives, by Tarinicharan Chaudhuri, M.A., Ph.D., A.I.C.

2. The Scattering of Light by Solid Surfaces, by L. A. Ramdas, M.A.

3. Purana Group of the Himalayas, by Hemchandra Dasgupta, M.A., F.G.S.

4. Commentationes Algologicæ: IV. *Compsopogon Lividus* (Hooker), De Toni, by Brühl, D.Sc., and Kalipada Biswas, M.A.

5. Commentationes, Phytomorphologicæ et Phytophysiologicæ: IV. Eichhornia Studies: (On the Production of Ripe Seeds by Artificial Pollination of *Eichhornia Speciosa*, by P. Brühl, D.Sc., and Jatis Sengupta, M.Sc.

6. Palæontological Notes on the Nummulitic Rocks of Cherra-Punji, Khasi Hills, Assam, by Hemchandra Dasgupta, M.A., F.G.S.

7. Notes on *Pentatrichomonas Canis auri* N. Sp., by G. C. Chatterjee, M.B., Harendranath Roy, M.Sc., A. N. Mitra, B.Sc., M.B.

8. A Note on the Method of Multiplication of Trichomonad Flagellates of Different Species in Artificial Culture, by G. C. Chatterjee, M.B.

9. Notes on the Occurrence of Ovaries in the Worker of *Myrmicaria brunnea* Saunders, by Durgadas Mukherjee, M.Sc.

10. Flora of the Salt-Lakes, Calcutta, by Kalipada Biswas, M.A.

11. Aquatic Vegetation of Bengal in relation to Supply of Oxygen to the Water, by Kalipada Biswas, M.A.

12. Aeroplane Motion, its Theory and Application, by N. K. Bose, M.Sc., Ph.D. (Gottingen).

13. On the Occurrence of *Limnocharis Flava* Linn. in Burma, by P. Brühl, D.Sc., and Satyaranjan Sen, M.Sc.

14. Indian Slime Fungi (Myxomycetes or Mycetozoa), by P. Brühl, D.Sc., and Jatis Sengupta, M.Sc.

15. Notes on the Geology of the Island of Bombay, by Hemchandra Dasgupta, M.A., F.G.S.

Current International Co-operation, by Manley O. Hudson. D/Crown 16mo. pp. 156. Rs. 2.

Sir Asutosh Mookerjee Silver Jubilee Commemoration Volumes—Vol. III (Orientalia), Part III, Royal 8vo., pp. 546. Rs. 11-4.

Indian Railway Economics, Part I, (*Revised Edition*), by Mr. S. C. Ghose. Demy 8vo. pp. 128. Rs. 2.

Agents for sale of University Publications—

For sale outside India—

MESSRS. LONGMANS, GREEN & CO. LTD.

London House—39, PATERNOSTER ROW, LONDON, E.C.

American House—55, FIFTH AVENUE, NEW YORK.

For sale in India—

Calcutta—(1) Messrs. R. Cambray & Co.
(2) ,, Chuckervertty, Chatterjee & Co., Ltd
(3) ,, Kamala Book Depot, Ltd.
(4) ,, The Book Co., Ltd.
(5) ,, Thacker, Spink & Co.
(6) ,, W. Newman & Co., Ltd.
(7) ,, Sen, Brothers & Co.

Bombay—MESSRS. D. B. TARAPOREVALA, SONS & CO.

Poona—THE ORIENTAL BOOK-SUPPLYING AGENCY.

Madras—(1) MESSRS. B. G. PAUL & CO.,
321, THAMBU CHETTY STREET.
(2) MESSRS. R. CAMBRAY & CO.,
336, THAMBU CHETTY STREET.

Lahore—THE PROPRIETORS, THE PANJAB SANSKRIT BOOK DEPOT, SAIDMITHA STREET.

Delhi—MESSRS. THE OXFORD BOOK & STATIONERY CO.

Lucknow—THE PROPRIETOR, GANGA PUSTAKMALA KARYYALAYA, 29/30, AMINABAD PARK (SPECIAL AGENTS FOR SALE OF HINDI SELECTIONS).

CALCUTTA UNIVERSITY PUBLICATIONS

I. ANCIENT INDIA

1. CULTURE AND SOCIAL ORGANISATION

Culture and Kultur Race Origins or the Past Unveiled, by H. Bruce Hannah, Bar-at-Law. Demy 8vo. pp. 158. Rs. 3-12.

Besides other cognate matters, the book generally deals with race-origins, race-developments, and race-movements, and differentiates, not only between Barbarous Races and Culture-Races, but also between Barbarous Races that were or are civilised and those that were or are uncivilised.

Ancient Indian Numismatics (*Carmichael Lectures, 1921*), by Prof. D. R. Bhandarkar, M.A., Ph.D., F.A.S.B. Demy 8vo. pp. 241. Rs. 4-14.

This book contains a course of lectures on Numismatics, a part of Archæology, delivered by the Professor in 1918. The subjects of the lectures are as follows:

I. Importance of the Study of Numismatics.
II. Antiquity of Coinage in India.
III. Karshapana: its Nature and Antiquity.
IV. Science of Coinage in Ancient India.
V. History of Coinage in Ancient India.

Asoka (*Carmichael Lectures, 1923*), by D. R. Bhandarkar, M.A., Ph.D., F.A.S.B., Carmichael Professor of Ancient Indian History and Culture, Calcutta University. Demy 8vo. pp. 364. Rs. 5.

In this book the author has set forth his views about the Buddhist monarch after a careful and systematic study for a quarter of a century not only of the inscriptions of Asoka but also of the valuable translations and notes on these records by distinguished scholars in the field of Ancient History of India. The book consists of eight chapters dealing with the following topics: I. Asoka and his early life, II. Asoka's empire and administration, III. Asoka as a Buddhist, IV. Asoka's Dhamma, V. Asoka as a missionary, VI. Social and Religious life from Asokan monument, VII. Asoka's place in history, VIII. Asoka's inscriptions.

Extract from a letter from M. Senart, the distinguished French Savant—

"... I am grateful to your book because it has brought me a brilliant example of the ingenious and passionate skill with which modern India endeavours to reconstruct its past......you intended to show by an analysis of the inscriptions what information hitherto unexpected they can yield to a sagacious and penetrating explorer."

The Evolution of Indian Polity, by R. Shama Sastri, B.A., Ph.D. Demy 8vo. pp. 192. Rs. 6.

Contains a connected history of the growth and development of political institutions in India, compiled mainly from the Hindu Sastras. The author being the famous discoverer and translator of the *Kautiliya Arthasastra,* it may be no exaggeration to call him one of the authorities on Indian Polity.

Contents:—I. Tribal State of Society. II. Elective Monarchy. III. The Origin of the Kshatriyas. IV. The People's Assembly. V. The Duties and Prerogatives of the Kings and Priests. VI. The Effect of Jainism and Buddhism on the Political Condition of India. VII. The Empire-building policy of the Politicians of the Kautilya Period. VII. Espionage. IX. Theocratic Despotism. X. The Condition of the People—Intellectual, Spiritual and Economical.

"............The titles of the lectures will indicate the wealth of information contained in them..............Some of the facts mentioned by Mr. Shastri will be an eye-opener to most people, who are fond of imagining that Indians have always been 'vain dreamers of an empty day,' occupying themselves with things of the Great Beyond, supremely contemptuous of mundane affairs, regarding them as *Maya,* illusion...........All desirous of knowing the conditions of life in Ancient India should read carefully this fascinating volume, which is one more evidence of the splendid work that the Post-Graduate teachers of the Calcutta University are doing."—*Hindusthan Review*, July, 1923.

Social Organisation in North-East India, in Buddha's Time, by Richard Fick (translated by Sisirkumar Maitra, M.A., Ph.D.). Demy 8vo. pp. 390. Rs. 7-8.

"*Dr. Fick's Die Sociale Gliederung im Nordostlichen Indien Zu Buddhas Zeit* has, for many years, been of invaluable assistance to all interested in the social and administrative history of Buddhist India. But those ignorant of German were unable to make use of that book and their warm gratitude will be extended to Dr. Maitra for his eminently readable translation. The book is too well-known to need any review; suffice to say that the translation is worthy of the book. Now that this scholarly work is made available in English, it should find a larger circulation."—
Hindusthan Review, July, 1923.

Contents.

Chapter I—*Introduction*—The Brahmanical Caste-Theory.

Chapter II—*General View of the Castes*—The Brahmanical Caste-Theory in the Pali canon—Theoretical discussions about the worthlessness of the caste—The Essential characteristics of castes.

Chapter III—*The Homeless Ascetics*—Translation to the homeless condition a universal characteristic of Eastern Culture—Causes of Asceticism.

Chapter IV—*The Ruling Class*—The Kshattriyas—Superiority of the Kshattriyas over the Brahmanas.

Chapter V—*The Head of the State*—The chief representative of the Kshattriyas is the King—General View—The Duties of the King—Limits of Royal Power.

Chapter VI—*The King's Officers*—General View of Ministers.

Chapter VII—*The House Priest of the King*—Historical Evolution of the post of *Purohita*—His share in Administration.

Chapter VIII—*The Brahmanas*—General View of the Brahmanas according to the Jatakas—The Four Asramas—Duties and Privileges of the Brahmanas.

Chapter IX—*The Leading Middle Class Families*—The Position of the *Gahapati*—the *Setthi.*

Chapter X—*The Guilds of Tradesmen and Artisans*—Stage of Economical Evolution in the Jatakas—Organisation of the Artisan Class.

Chapter XI—*Casteless Professions.*

Chapter XII—*The Despised Caste.*

Sources of Law and Society in Ancient India, by Nareschandra Sen, M.A., D.L. Demy 8vo. pp. 109. Rs. 1-8.

In this book the author traces the sources of Ancient Indian Law with reference to the environments in society and deals with matters regarding legal conceptions historically, initiating a somewhat new method, mainly following the one indicated by Ihering with reference to Roman Law, in the study of problems of Hindu Law.

Political History of Ancient India (From the Accession of Parikshit to the extinction of the Gupta Dynasty), by Hemchandra Raychaudhuri, M.A., Ph.D. Second Edition, *Revised and Enlarged.* Royal 8vo. pp. 418+28. Rs. 7-8.

Dr. Raychaudhuri's work in the domain of Indology is characterised by a rare sobriety and by a constant reference to original sources and this makes his contributions specially valuable. We have here probably the first attempt on scientific lines to outline the political history of India of the Pre-Buddhistic period from about the 10th Century B. C. and the work is one of great importance to Indian history.

Prof. J. Jolly, Wurzburg :—" ......What an enormous mass of evidence has been collected and discussed in this work, an important feature of which is the quotation of the original texts along with their translation which makes it easy to control the conclusions arrived at. The ancient geography not less than the ancient history of India has been greatly furthered by your researches and much new light has been thrown on some of the most vexed problems of Indian Archæology and chronology......"

Prof. F. Otto Schrader :—" I have read the book with increasing interest and do not hesitate to say that it contains a great many details which will be found useful by later historians...... "

Prof. A. Berriedale Keith :—" Full of useful information."

Ancient Romic Chronology, by H. Bruce Hannah, Bar-at-Law. Royal 8vo. pp. 60. Rs. 1-8.

The book deals with the method of embodying some original researches of Mr. H. B. Hannah in the domain of Chronology and computation of time in Ancient Egypt, as well as other connected matters, the process being shewn through various internal evidences.

Pre-Historic India, by Panchanan Mitra, M.A. Second Edition, *Revised and Enlarged.* Demy 8vo. pp. 542 (with 53 plates). Rs. 7.

One of the pioneer works on Indian pre-history by a young Indian scholar, who is well posted in the latest work in this subject.

Contents:—Chap. I.—Races and Cultures in India—Earlier Studies and present outlook. Chap. II.—The Geological Background; Geographical and Palæo-Geographical features. Chap. III.—The Palæontological Basis—The Human ancestry—The cradle-land—The Siwalik Primates—Fossil men outside India. Chap. IV.—The Earliest Artifacts of Pre-Chellean India (probably more than a lac of years old). Chap. V.—Early Palæolithic Phases—Chellean, Acheullean and Mousterian types. Chap. VI.—Pleistocene cave-life—Karnul. Chap. VII.—Late Palæolithic and Mesolithic cultures—The Capsian Industry stations. Chap. VIII.—Prehistoric cave-art and Rock carvings. Chap. IX.—The Neolithic types in India. Chap. X.—The Neolithic culture-stations. Chap. XI.—Prehistoric Metallurgy. Chap. XII.—Mohenjo-Daro—A remarkable Discovery of an Eneolithic Site—Harappa and Nal—Sir John Marshall's reports. Chap. XIII—Prehistoric Copper and Bronze finds from other sites. Chap. XIV.—The Indian Megaliths—Their Builders and Origin. Chap. XV.—The Megalithic Structures—Their architectural features, contents and distribution in India. Chap. XVI.—From extinct to living types—Mammals—The Bayana, Sialkot, Nala, Mohen-jo-Daro and Adichanallur Human remains. Chap. XVII.—Prehistoric potteries and terracottas of India. Chap. XVIII.—Culture—Sequence and Origins.

International Law and Customs in Ancient India, by Pramathanath Banerjee, M.A., B.L. Royal 8vo. pp. 170. Rs. 4.

In this interesting book the author demonstrates the elaborate code of International Law and military usages which existed in Ancient India, and a cursory glance will show that the Ancient Indian usage in this matter was much more elaborate and much more humane than that followed by all nations of antiquity and even by nations of Modern Europe.

Contents:—Sources of International Law—International Status or Persons in International Law—Intercourse of States—The Essential Rights and Duties of States—The Theory of the Balance of Power—Treatises and Alliances—War: Character: Grounds—The Law relating to Enemy Persons and Enemy Property—The Agents, Instruments, and Methods of Warfare—Neutrality.

Economic Condition of Ancient India, by J. N. Samaddar, B.A., M.R.A.S., F.R.E.S., F.R.Hist.S. Demy 8vo. pp. 186. Rs. 3.

A brilliant study, which embodies a reconstruction of economic data and of economic theories in Ancient India from treatises and from scattered references in early Hindu and

Buddhist literature. This is the first systematic attempt to deal with this important subject. " The author in course of his six lectures lays bare to us the underlying spirit and principles of the great Hindu Civilisation. He has taught us to look not merely at the actions of the Ancient Indians and their glorious achievements in the domains of Economics and Politics but he has unfolded the environments in which they were wrought, the motives which impelled them and the ambition which inspired them." The book has been highly praised by *Dr. Sylvain Levi*, *Dr. Jolly*, *Prof. Winternitz*, *Sir John Bucknill*, *Dr. A. Marshall*, *Prof. Hopkins*, *Prof. Telang*, *Dr. Keith* and many other distinguished savants.

Some Contribution of South India to Indian Culture, by S. Krishnaswami Aiyangar, M.A., Ph.D. Demy 8vo. pp. 468. Rs. 6.

This book by the Professor of Indian History and Archæology in the University of Madras contains the readership lectures he delivered in 1919 in Calcutta.

> " They are one of the first fruits of the policy of Calcutta University to create a department of Indian Studies—linguistics, archæology, anthropology, and history. Dr. Aiyangar writes with a practised hand and with the discernment of an experienced seeker after historical truth; and his lectures form a contribution of some considerable value to the growing amount of literature on Indian Anthropological Studies. Beginning with the coming of the Aryans, which means the Brahmans, to South India, the author proceeds to describe, mainly historically, the main currents of culture............The author proceeds to analyse the influences exerted on and by South India when orthodox Hinduism was tainted by alien influences...........From religion Dr. Aiyangar passes on to commerce, and devotes a considerable portion of this work to showing how South India is responsible for the spread of Hindu culture, to the Eastern islands and even so far as China...........The author finally traces the type of administration which grew up in South India and which, as he points out, has left traces to the present day. The whole work is full of interest to the enquirer into the early stages of Indian culture ; it will be of much value to the scholar, and not without utility to the administrator."—*Times of India, Bombay*, Nov. 14, 1923.
>
> *Extract from Indian Antiquary, Vol. LIII*, for January-February, 1924 :—
> " *Sir Richard Temple* writes : '...They (the Lectures) are so full of valuable suggestions that it is worth while to consider here the results of the study of a ripe scholar in matters South Indian......To myself, the book is a fascinating one and it cannot but be of the greatest value to the students, for whom the lectures were intended.'........."

Some Problems of Indian Literature, by Prof. M. Winternitz, Ph.D. Royal 8vo. pp. 130. Rs. 2-8.

Contents : The Age of the Veda—Ascetic Literature in Ancient India—Ancient Indian Ballad Poetry—Indian Literature and World-Literature—Kautilya Arthasastra—Bhasa.

Katyayana-Mata-Sangraha, by Narayanchandra Bandyopadhyay, M.A. Royal 8vo. pp. 124. Rs. 2-4.

2. RELIGION AND PHILOSOPHY.

Comparative Religion (*Stephanos Nirmalendu Ghosh Lectures delivered in the Calcutta University in 1923* ; published in July, 1925), by Prof. A. A. Macdonell, M.A. (Oxon.), Ph.D. (Leipzig), D.Litt. (Edin.), D.O.L. (Calcutta). Royal 8vo. pp. 194. Rs. 3.

The work is the first course of lectures on Comparative Religion delivered under the auspices of the Stephanos Nirmalendu Ghosh foundation. The author has given a survey, in eight lectures, of all the important religions of antiquity, including an introductory one on 'Primitive Religion.' They embrace Confucianism, Zoroastrianism, Brahmanism (including Buddhism), Greek religion, Judaism, Muhammadanism and Christianity. These religions are treated objectively, not from the point of view of any particular one. It has been shown what they have in common, and to what extent each approaches universality, to the outlook of a world religion.

The Kamala Lectures *on Indian Ideals in Education, Philosophy and Religion and Art*, by Annie Besant, D.L., with a Foreword by the Hon'ble Sir Ewart Greaves, Kt. Demy 8vo. pp. 135. Rs. 1-8.

The work is the first series of lectures delivered in the Calcutta University by Dr. Annie Besant under the auspices of the Kamala Lectureship established in memory of his beloved daughter by the late Sir Asutosh Mookerjee, Kt., C.S.I. The author deals with Indian Education, Indian Philosophy and Religion and Indian Art in course of her three lectures.

System of Buddhistic Thought, by Rev. S. Yamakami. Royal 8vo. pp. 372. Rs. 15-0.

The book presents in a comprehensive though short form a complete view of Buddhistic Philosophy, both of the Mahayana and Hinayana Schools.

Contents :—Chapter I—*Introduction.* Essential principles of Buddhist Philosophy. All is impermanence—There is no Ego—*Nirvana* is the only calm.

Chapter II—*Karma-Phenomenology*—*Karma* as a principle in the Moral World—*Karma* as the active principle in the world of particulars—*Karma* as an active principle in the physical world.

Chapter III—*The Sarvastitvavadins* (Realists)—The Tenets of the Sarvastitvavadins—Explanation of the Seventy-five *Dharmas* —Shankara's criticism of the Sarvastitvavadins, &c., &c.

Chapter IV—*The Satyasiddhi School*—(the Theory of the Sarva-Sunyatavada)—The Essential parts in the doctrine of the School—The View of Buddha-Kaya in this School.

Chapter V—*The Madhyamika School*—(The Theory of the middle course)—The fundamental doctrine of this School—The conception of Buddha-Kaya in this School.

Chapter VI—*Alaya-Phenomenology* (the Theory of the Vijnanavadins)—The classification of things—The four stages of the cognitive operation of consciousness—Further discussion of the Eight Vijnanas.

Chapter VII—*Bhuta-tathata (Suchness) Phenomenology*—The Relation of Suchness to all things—The Theory of Impression.
Chapter VIII—*The Tien Tai School*—The three principles of this School, (1) Emptiness, (2) Conventionality and (3) Middle path—The Theory of Klesa.

Chapter IX—*The Avatansaka School*—The Theory of the *Dharmaloka-Phenomenology.*

Chapter X—*Conclusion*—God in us and we in God—The Buddhist idea of Faith—The Buddhistic Ethics.

Appendix—The six kinds of Causes and the five kinds of Effects.

Edward J. Thomas, University Library, Cambridge:............I shall find the work most useful. The book seems to me very valuable in giving a connected view of the different Schools of Buddhistic thought, and of special importance for European Scholars both in supplying information not easily accessible in the West, and also in treating the whole subject from an independent standpoint....................

I think the book reflects honour not only on the author but also on the devotion to scholarship shown by the Calcutta University.

Prolegomena to a History of Buddhistic Philosophy, by B. M. Barua, M.A. (Cal.), D.Lit. (Lond.) Royal 8vo. pp. 52. Rs. 1-8.

The book embodies the results of a scientific enquiry by the author, from the historical standpoint, into successive stages in the genesis and increasing organic complexity of a system of thought in India, supposed to have evolved out of a nucleus as afforded by the discourses of Gautama, the Buddha.

The Original and Developed Doctrines of Indian Buddhism, by Ryukan Kimura. Sup. Royal 8vo. pp. 82. Rs. 3.

It is a comprehensive manual of charts, giving an explicit idea of the Buddhist doctrines, as promulgated in diverse ways by diverse Buddhist Philosophers.

The History of Pre-Buddhistic Indian Philosophy, by B. M. Barua, M.A. (Cal.), D.Lit. (Lond.). Royal 8vo. pp. 468. Rs. 10-8.

The book gives a clear exposition of the origin and growth of Indian Philosophy from the Vedas to the Buddha, and seeks to establish order out of chaos—to systematise the teachings of the various pre-Buddhistic sages and seers, scattered in Vedic literature (Vedas, Brahmanas, Upanishads) and in the works of the Jainas, the Ajivikas and the Buddhists.

Prof. S. Radhakrishnan, M.A., King George V Professor of Philosophy, University of Calcutta :—" The only book of its kind. No student of the Philosophy of the Upanishads can afford to neglect it. The book shows accurate scholarship and deep insight on every page."

Prakrit Dhammapada, by B. M. Barua, M.A. (Cal.), D.Lit. (Lond.) and S. N. Mitra, M.A. Demy 8vo. pp. 322. Rs. 5.

A new edition of the Dutreuil de Rhins Kharoshthi MS. of the *Dhammapada*, of which an edition was published in the *Journal Asiatique* in 1897 by M. Sénart. The joint-editors have reconstructed whole passages from minute fragments not utilised by M. Sénart, and they have brought in the results of their vast and deep Pali studies in establishing the text. The importance of the *Dhammapada* as a world classic need not be emphasised too much. In the introductory essay, there is an able study of the question of the literary history of this work.

Early History of the Vaishnava Sect, by Hemchandra Raychaudhuri, M.A., Ph.D. Demy 8vo. pp. 158. Rs. 2-13.

The book contains materials for a connected history of Vaishnavism from the Vedic times to the age of the early Tamil Acaryas who laid the foundation of Sri Vaishnava School. The author takes into consideration only works of proved antiquity and epigraphical records. His method of treatment is strictly scientific, and he comes to a number of interesting conclusions, among which is the establishment of the historic personality of Vasudeva-Krishna and the determination of the doctrines of the old Bhagavata sect.

" The lectures of Mr. Hemchandra Raychaudhuri on the Early History of the Vaishnava Sect read almost as would a Bampton lecture on the ' Historical Christ '. to a Christian audience. They are an attempt to disentangle the authentic figure of Krishna from the mass of Puranic legend and gross tradition, from the wild conjectures and mistaken, if reasoned, theories which surround his name. The worship of Krishna is not a superstitious idolatry; it is the expression of the Bhakti, the devotional faith of an intellectual people, and many missionaries, ill-equipped for dealing with a dimly understood creed would do well to study this little volume......"—*The Times Literary Supplement*, May 12, 1921.

A History of Indian Logic (Ancient, Mediæval and Modern Schools), by Mahamahopadhyaya Satischandra Vidyabhushan, M.A., Ph.D., M.R.A.S., F.A.S.B., late Principal, Sanskrit College, Calcutta, and Joint Philological Secretary, Asiatic Society of Bengal. With a foreword by Sir Asutosh Mookerjee. Demy 8vo. pp. 696. Rs. 15.

A monumental work. Dr. Vidyabhushan has given here a detailed account of the system of Nyaya, and has left no source of information, whether Brahmanical, or Buddhist (Indian and Tibetan), or Jaina, untapped. The history is brought down from the days of the Vedas to the 19th century, and is full of facts well disposed and lucidly set forth.

The author did not live to see the publication of a work which is sure to make his name immortal in the annals of Indology.

Prof. A. Berriedale Keith, D.C.L., D.Litt., University of Edinburgh, writes :—

The work reflects the highest credit on its late author. It contains a vast mass of carefully verified information lucidly arranged and expounded and it is invaluable to every serious student of Indian Logic. It must for a very long period form an indispensable source of material for workers in the field of Indian Philosophy, and whatever difference there may be with the views of the author whether in principle or in detail, they cannot possibly obscure the permanent value of a work which—as any one familiar with Indian logic knows only too well—must have involved almost endless labour. The University of Calcutta is to be congratulated on the fact that it was found possible to produce the book despite the author's death before its completion, and the thanks of scholars are due to it for the production of the work in such effective and enduring form.

A Short History of the Mediæval School of Indian Logic (*Griffith Memorial Prize, 1907*), by the same author. Royal 8vo. pp. 210. Rs. 7-8.

The two principal systems of the Mediæval School of Indian Logic, *viz.*, the Jaina Logic and the Buddhist Logic, have been thoroughly expounded here by bringing together a mass of information derived from several rare Jaina Manuscripts and Tibetan xylographs hitherto inaccessible to many. In the appendices a short and general history of the University of Nalanda and the Royal University of Vikramsila has also been given.

3. ANCIENT INDIAN TEXTS

Rigveda Hymns (with the commentary of Sayana). Demy 8vo. pp. 136. Rs. 2-13.

Manu Smriti. Edited by Mahamahopadhyaya Ganganatha Jha, M.A., D.Litt., Vice-Chancellor, Allahabad University.

The work is an English translation of the commentary of Medhatithi on the Institutes of Manu. The two editions, that had already been published, *viz.*, one by V. N. Mandlik and the other by G. R. Gharpure, being considered avowedly defective on account of a hopeless muddling of the text, Dr. Jha collected manuscripts from various places; and, with the help of these MSS., made out an intelligible text, and then proceeded with the work of translation. The translation will occupy five volumes, of which the following have been published :—

Vol. I, Part I—Comprising Discourse I and 28 verses of Discourse II. Royal 8vo. pp. 266. Rs. 6.

Vol. I, Part II—Comprising verses XXIX to end of Discourse II. Royal 8vo. pp. 290. Rs. 6.

Vol. II, Part I—Comprising the whole of Discourse III. Royal 8vo. pp. 304. Rs. 6.

Vol. II, Part II—Comprising Discourse IV. Royal 8vo. pp. 208. Rs. 6.

Index to Vols. I and II. Royal 8vo. pp. 148. Rs. 1-8.

Vol. III, Part I—Comprising Discourses V and VI. Royal 8vo. pp. 278. Rs. 6.

Vol. III, Part II—Comprising Discourse VII and the Index to the whole of Vol. III. Royal 8vo. pp. 206. Rs. 7.

Vol. IV, Part I—Comprising a portion of Discourse VIII. Royal 8vo. pp. 252. Rs. 8.

Vol. IV, Part II—Comprising Discourse VIII and Index to Vol. IV. Royal 8vo. pp. 238. Rs. 7-8.

Vol. V—Comprising Discourses IX to XII. Royal 8vo. pp. 709. Rs. 12-8.

Manu Smriti, Notes, Part I—*Textual*—By the same author. Royal 8vo. pp. 569. Rs. 12.

Do. Part II—*Explanatory*—By the same author. Royal 8vo. pp. 870. Rs. 15.

Do. Part III—*Comparative*—By the same author. (*In the press.*)

Besides printing the five volumes of Manu Smriti comprising translation of Medhatithi, it has been decided to print separate volumes comprising *Notes* by the same author. The notes have been divided into three parts: Part I—*Textual*—dealing with the readings of the texts and allied matters; Part II—*Explanatory*—containing an account of the various explanations of Manu's text, provided not only by its several commentators, but also by the more important of the legal digests, such as the Mitakshara, the Mayukha, and the rest; Part III—*Comparative*—setting forth what the other Smritis—Apastamba, Bodhayana, etc., have got to say on every one of the more important topics dealt with by Manu.

Inscriptions of Asoka, by Prof. D. R. Bhandarkar, M.A., Ph.D., and S. N. Majumdar, M.A., Ph.D. Crown 8vo. pp. 104. Rs. 4-4.

The various texts of the rock, pillar, cave and other inscriptions are given in parallel lines to enable the student to compare the different readings at a glance.

Barhut Inscriptions. Edited and translated with critical notes by B. M. Baruya, M.A., D.Lit. (Lond.), and Kumar Gangananda Sinha, M.A. Crown pp. 139. Rs. 3.

E. J. Thomas, Under-Librarian, Cambridge University Library :—" I find the book an extremely useful one, both because it makes accessible an important collection of inscriptions, and also for the great amount of learning and research which the authors have embodied in it.

" The work constitutes a long step forward both as regards our actual knowledge of the inscriptions, as well as in the grammatical analysis and the palaeographical studies."

H. Ui, of the Tohoku Imperial University, Japan :—"...........In the work the inscriptions are critically investigated, accurately explained and well arranged, so that the work is highly important for the study of the paleographical and linguistical development and specially the history of early Buddhism."

E. Washburn Hopkins, of the Yale University :—" I have gone carefully through the volume of Dr. Benimadhab Barua and regard it as a most useful contribution well worthy of publication. The arrangement of the inscriptions in accord with their subject matter is a great convenience and the explanatory notes are all that can be desired."

Prof. Dr. F. O. Schrader, of Kiel :—"...........This is an useful publication full of interesting details on which both its authors and the University may be congratulated. The printing too is admirably done."

Prof. Hermann Jacobi :—"...........many students will be thankful for the various information in Section III, partly reproduced from different sources and partly supplied by the Editors themselves."

L. D. Barnett :—" The book shews great learning and industry, and will certainly be useful to students."

II. HISTORY

1. INDIA (MEDIAEVAL AND MODERN)

Siva Chhatrapati, by Surendranath Sen, M.A., Ph.D. Demy 8vo. pp. 284. Rs. 4-14.

A translation of the oldest systematic biography in Marathi of the great Maratha hero, the *Sabhasad Bakhar,* with extracts from *Chitnis* and *Sivadigvijaya* with explanatory notes.

"........It is the first of a series intended for such students of Maratha history as are ignorant of Marathi. Of the importance of the Bakhar Chronicles for a study of the rise and growth of Maratha power there can be no doubt; their historical accuracy is not always unimpeachable. But all interested in this subject will feel deeply grateful to Mr. Sen and the Calcutta University for making this study possible and easy."—*The Hindusthan Review*, Oct., 1924.

" It is a capital book for history students."—*The Indian Daily News*, 28th September, 1920.

" Professor Sen and the University of Calcutta have laid all students of Maratha history under a great obligation by publishing this new English edition of Krishnaji Anant's book."—*The Times of India*, 26th October, 1921.

Administrative System of the Marathas (from original sources), by Surendranath Sen, M.A., Ph.D. *Second edition (revised and enlarged).* First edition exhausted within a year of its publication. Demy 8vo. pp. 730. Rs. 10.

It is an exhaustive account of the polity that prevailed during the centuries of Maratha domination. Dr. Sen has closely studied the available original sources and this work is undoubtedly the most valuable contribution on Maratha administrative system that has yet appeared in English.

Prof. A. Berriedale Keith—"........It contains a very large amount of interesting information, carefully put together, and rendered illuminating by comparison with the description of early Hindu institutions derived from the Dharmasastra literature. It undoubtedly sheds much light on the course of administration prior to the advent of British supremacy, and the impartiality and good sense of such personal judgments as you express deserves recognition."

Prof. Jules Bloch (in the "Journal Asiatique")—"C'est un ouvrage solide et important, qui fait honneur à l'auteur et à l'école ou il se rattache.

The Hon'ble Justice C. A. Kincaid—"I have spent several delightful hours reading your most valuable work 'Administrative System of the Marathas.' It is full of erudition and should long remain the classic text on the subject. I do not fancy any one else would have the industry as well as the learning, to write another such book. I congratulate you warmly on your great achievement."

S. M Edwardes (in the "Indian Antiquary," January, 1924)—"......... He has now placed students of Maratha affairs under a further obligation by this careful exposition of the administrative system in vogue in the Deccan in the Pre-British period.

The value of his latest work seems to us to lie in its impartiality and in its careful avoidance of extreme diction in cases where the author's views differ from those already expressed by both English and Indian writers. He treats Grant-Duff and Ranade with equal impartiality, and does not hesitate to point out their errors of deduction : he appreciates fully the good features of Shivaji's institutions, but is equally explicit as to their shortcomings : and he devotes a distinct section of his work to explaining by carefully chosen quotations and examples that much of Shivaji's administrative machinery was not a new product of his unquestionably resourceful mind, but had its roots deep down in ancient Hindu lore.

As to the actual facts disclosed in Dr. Sen's work, their number is so many and they are so interesting that it is hardly possible to deal with them in the brief compass of a review.

In conclusion, let it suffice to remark that Dr. Sen has produced an admirable work of reference for students of the history of the Deccan in the seventeenth and eighteenth centuries."

The Times Literary Supplement, Thursday, May 10, 1923—"As in the case of the Great Napoleon, Shivaji the Conqueror has always been more attractive to historians than Shivaji the Administrator, and less than justice has been done to his constructive ability. Dr. Surendranath Sen has written a scholarly analysis of the Maratha administration under Shivaji and the Peshwas, and in spite of a natural bias in favour of his own countrymen he can claim to have proved that Maratha Government will at least bear favourable comparison with and was in some respects superior to, those of contemporary Europe."

Journal of the Royal Asiatic Society, October, 1924—"Dr. Surendranath Sen has given us a most careful and comprehensive work and has shown that the work begun so well by Ranade is being continued in competent hands. The fact that the Maratha Kingdom lasted for a century and a half should be sufficient to dispel the idea that the Marathas were mere bands of marauders. It comes as a surprise, however, to see what a wealth of material there is for the study of their constitutional and administrative history. The author investigates the origin and development of their institutions, analysing the influence of traditional Hindu systems of polity, and of those of their Muslim neighbours. The book is a most valuable addition to the publications of Calcutta University."

Bengal in the Sixteenth Century, by J. N. Das Gupta, B.A. (Oxon.) Sup. Royal 8vo. pp. 196. Rs. 2-13.

It is a historical review of the social and economic condition of Bengal in the Sixteenth Century of the Christian era—the renaissance in Bengal—in the light of the facts set forth in contemporary Bengali Literature, in historical records, and writings of European travellers in Bengal.

India in the Seventeenth Century, by J. N. Das Gupta, B.A. (Oxon.) Demy 8vo. pp. 258. Rs. 3-8.

The condition of India in respect of its political, social, and economic aspects, in the early years of the East India Company, has been described in this volume with the help of the narratives of European travellers and foreign observers who were drawn to this land by their love of adventure, the fascination of romance, and the call of the East.

Historical Records of Baroda, by Rai Bahadur B. A. Gupte, M.R.A.S., F.Z.S. (with annotations). Royal 8vo. pp. 166. Rs. 6.

Compiled from original Maratha documents, which throw a sidelight on the transactions of the Hon'ble East India Company's Officers, offer glimpses of the Baroda administration, describe the Poona politics during the last stages of the Maratha Empire. and record the working of the almost nominal sway of the Raja of Satara. Profusely illustrated.

*** England's Work in India.** pp. 210. Rs. 1-8.

***Bharate Ingraj Shasan** (Bengali Edition) *Revised and enlarged,* edited by Khagendranath Mitra, M.A., pp. 248+12. Rs. 1-8.

Bharate Ingraj (Hindi Edition) pp. 262. Rs. 1-6.

Orissa in the Making, by Bijaychandra Mazumdar with an introductory Foreword by Sir Edward A. Gait, M.A., K.C.S.I., Retd. Lieut.-Governor of Bihar and Orissa. Crown 8vo. pp. 247 (1925). Rs. 4-8.

This work which has no rival in the field presents a mass of new facts relating to the early history of Orissa, and sets out the hitherto unnoticed course of events which culminated in the emergence of Orissa as a distinct national and linguistic unit. How the author has executed this work successfully after having been engaged for many years in his research work in Orissa, has been noticed by Sir Edward A. Gait in the introductory Foreword spoken of above.

---

* Text-Book.

2. ISLAM

A History of Islamic People, by S. Khuda Bukhsh, M.A., B.C.L., Bar-at-Law. Demy 8vo. pp. 178. Rs. 5-10.

Translated from the German of Dr. Weils' *Geschichte der islamitischen Völker*—a descriptive account of Mohammad and the Qura'n, as also of the Caliphate. The conflict of ideas in early Arabdom, the narrowness of early Arabic rationalism and the evolution of Islamic culture on a broad and humanitarian basis during the time of the Abbasid Caliphs at Baghdad is described with the skill of an artist, and altogether the book forms a most fascinating introduction to the mentality and general outlook of Islam in the first few centuries of its history.

The Orient under the Caliphs, by S. Khuda Bukhsh, M.A., B.C.L., Bar-at-Law. Demy 8vo. pp. 470. Rs. 8-6.

Translated from von Kremer's *Kulturgeschichte des Orients.* The book deals not with the dry and wearisome details of military operations, nor does it concern itself with court intrigues, but opening with an account of the death of the Prophet and the trouble that arose over the question of succession, gives in a vivid, and delightful style an account of all that was of enduring value in Islam or Islamic civilisation.

The Early Heroes of Islam, by S. A. Salik, B.A. (Bengal Civil Service). Demy 8vo. pp. 514. Rs. 6.

In this book the author has tried to place before the public brief sketches of the Prophet of Arabia and of his five immediate successors. It also contains short notices of a galaxy of great men who flourished in Arabia in that age and gives an interesting account of the birth and the rapid growth of Islam. It will be both interesting and instructive to readers of all creed and colour.

The Arab Kingdom and its Fall, by J. Wellhausen, translated by Mrs. J. H. Weir, Demy 8vo. pp. 592 + 20. Rs. 7-8.

The publication of this work will be a boon to students of history generally. For several decades Wellhausen has been recognised as a pre-eminent authority in Arab and Hebrew lore. He spared no pains in investigating the earliest and the most authentic sources, and his conclusions are fortified round with sound argument. No more critical intellect has examined the records of ancient Arab tradition and early Islamic literature, and, in this book, Tabari's unrivalled story of the early days of the Caliphate has been submitted to a careful verification of the facts from other sources wherever available. The fortunes and failings of the Arab dynasty of the Umaiyids are traced, and certain obscure or controversial passages in their history are given thorough expository treatment. Of these, may be specified the sections dealing with Ali and the Alice, the Land and taxation policy of Umar II, and the Arab tribes in Khurasan. These are superb pieces of research, and no one pretending a claim to Arab Scholarship can afford to overlook them.

Mrs. Weir's task of translating so long and technical a work was not a light one, but it has been capably and tastefully performed.

III. LAW

Recent Developments in International Law.—(*Tagore Law Lectures delivered in the Calcutta University in 1922*), by J. W. Garner, Ph.D., D.L., Professor of Political Science in the University of Illinois. Royal 8vo. pp. 850. Nice get-up. Excellent full cloth binding. Price (in India) Rs. 17-0 and 30*s*. (abroad).

In these lectures the author has traced and evaluated all the more important developments of International Law, which originating in more remote times, have attained their present state since the opening of the twentieth century. He has also discussed in this volume the actual interpretation and application of the Law, as well as its development, signalized the divergencies of opinion and of practice, indicated the principal tendencies which have characterised the recent history of the Law and put forth some observations in the probable future lines of development in the light of new and rapidly changing conditions.

Summary of contents:—1. Recent and present tendencies in the Development of International Law. 2. Development of Conventional International Law; the Hague Conventions. 3. Development of the Conventional Law of Maritime Warfare; the Declaration of London. 4. Development of International Aerial Law. 5. Interpretation and Application of International Law in Recent Wars. 6. Interpretation and Application of International Law during the World War. 7. The Treaties of Peace (1919) and International Law. 8. Progress of International Arbitration. 9. Development of other Agencies for the Peaceable Settlement of International Disputes. 10. Development of International Legislation and Organisation. 11. Development of International Court of Justice. 12. Progress of Codification. 13. The Reconstruction of International Law.

"Prof. Garner's Tagore Law Lectures are really a history of modern International Law, with the main emphasis placed on the period since the beginning of the present century......The book is in fact a treatise containing an enormous mass of information well documented and lucidly arranged. It is the only book in English which even attempts to cover in comprehensive manner the whole recent history of International Law. This is a great achievement, and one for which, in this age of periodical literature and monographs on particular topics, Prof. Garner deserves the thanks of all international lawyers........"—*Society of Comparative Legislation, London.*

The Evolution of Law, by Nareschandra Sen Gupta, M.A., D.L., Advocate, Calcutta High Court. Royal 8vo. pp. 191. Rs. 2-8.

In this work the author gives a systematic treatment of historical and comparative jurisprudence on the basis of the most up-to-date knowledge of ancient laws and the laws and institutions of retarded races. The work is designed as an introduction to the study of the subject which is treated simply and in broad outline. But it is not a mere collection of the views of other scholars. While the opinions of all standard authorities on the main topics of evolutionary jurisprudence are given, the author has given many new interpretations of facts and has put forward some strikingly new opinions. A remarkable feature of the work is the ample use of materials taken from a historical study of Hindu Law which has hitherto received far less attention than it deserved in connection with questions of evolutionary jurisprudence. This has led the author to formulate new theories of the forms of family organisation, marriage and kinship, law of procedure, of crimes, of the origin of property and of contract and a strikingly original theory of the law of Descent, which, it is hoped, will be found worthy of consideration by scholars. Contrary to accepted views, the author traces the origin of laws of inheritance to donations *mortis causa* or at the time of renunciation and thus establishes the primacy of testamentary over intestate succession. In an appendix the author gives a discussion of the history of the Hindu Joint Family law which throws much new light on the subject. As the author points out in the preface, the state of our knowledge of the subject being what it is, it is impossible to systematise the existing knowledge of the subject without a certain measure of theorising on one's own account. This the author has done on a large scale and in the treatment of every topic dealt with by him there are new thoughts and interesting new points of view presented which will furnish food for reflection.

The Problems of Aerial Law, by Bijankumar Mukherjee, M.A., D.L. Demy 8vo. pp. 255. Rs. 2-8.

The work is a thesis approved for the Degree of Doctor of Law. It is divided into four chapters:—

Chapter I.—Beginning and Development of Aerial Law. In this Chapter, the author has collected the earliest legal ideas on the subject and has attempted to show how these ideas gradually broadened down with increasing discoveries of human science.

Chapter II.—Sovereignty of the Air. Here the author has examined minutely the different theories that have been put forward by different jurists and has suggested all possible arguments that could be advanced either for or against them.

Chapter III.—Principles of International Law relating to the Air Space. This Chapter has been subdivided into two parts. In the first part the author has analysed and examined in detail the 45 articles contained in the Air Navigation Convention of 1919 and has suggested alterations wherever the provisions appeared to him to be unsound in principle or unworkable in practice. The other part, which deals with questions of war and neutrality, is much more speculative in nature and the author has built up the law with such materials as were furnished by the analogy of the existing usages of maritime warfare and the practices of the combatants in the last great European War.

Chapter IV.—Principles of Municipal Law relating to the Air Space. In this Chapter the author's principal effort has been to establish that a perfectly consistent theory affording a complete solution of the several problems of private law that arise in connection with the use of air space may be constructed from the principles of English Common Law as they have been applied by English and American Courts.

Effect of War on Contracts *(Onauth Nauth Deb Prize, 1917)*, by Praphullachandra Ghosh, M.A., B.L. Demy 8vo. pp. 152. Rs. 4-8.

The book describes at length the changes brought about by the last European War in the commercial and financial relations of nations and individuals.

Trading with the Enemy (*Onauth Nauth Deb Prize, 1918*), by A. C. Gupta, M.A., B.L. Demy 8vo. pp. 146. Rs. 4-8.

The volume deals with the general principles of the law (according to the English Common Law) of Trading with the Enemy to which the last European War lent interest and prominence.

Legal Aspects of Strikes (*Onauth Nauth Deb Prize, 1919*), by Prabodhchandra Ghosh, M.A., B.L. Demy 8vo. pp. 61. Rs. 2-4.

In the opinion of the author, concerted movements of labour analogous to strikes are as old as history itself. In dealing with the history of strikes he, therefore, traces their origin and course, not only from a legal point of view but also from a historical standpoint and discusses the remedial measures in the light of the condition of labour in other countries.

Occupancy Right—Its History and Incidents (*Onauth Nauth Deb Prize*), by Radharaman Mookerjee, B.L., Vakil (Calcutta High Court), Author of the *Law of Benami*. Demy 8vo. pp. 436. Rs. 6-0.

The work contains a history of Land Tenure in India from the earliest Vedic age down to the modern times and traverses practically most of the important and relevant portions of the Bengal Tenancy Act as explained in the leading cases on the subject, and indicates the basic principles thereof not done in any other previous publications.

Position of Women in Hindu Law, by Dwarka Nath Mitra, M.A., D.L. Demy 8vo. pp. 758. Rs. 12-0.

The work is a thesis approved for the Degree of Doctor of Law in the University of Calcutta. It is generally based on original research as well as on the results achieved by previous writers on Hindu Law. It traces historically the various stages in the development of the position of women in Hindu Law.

General Contents.

Chapter I.—Introductory—Scope of the subject—Development of Hindu Law in different periods—Sources of Hindu Law.

Chapter II.—Status of Women generally—Right of Women to *Upanayan* and to the study of the Vedas—Tendency in *Dhar-*

RCU 138.

ma Shastras to reduce women to the level of *Shudras*—Dependence is only moral and not legal subjection—Views of European Writers on the question of dependence—Judicial interpretation of the dependence of Women—Theory of perpetual tutelage—Views taken by different High Courts—Testamentary capacity of Women under Hindu Law—Right of daughters and sisters to maintenance.

Chapter III.—Status of Wife and the Law of Marriage—Raghunandan's definition of marriage—Marriage of Women not compulsory in the Vedic ages—Different forms of marriage—Capacity of persons to marry—Whether marriage of widows is allowable—Rule of prohibited degrees in marriage—Inter-marriage between different castes—Marriage of a Hindu with a Christian woman not invalid—Formalities attending marriage—Wife's right to maintenance—Divorce.

Chapter IV.—Status of Widows—Power of Widow to adopt—Divergence of opinion in different Schools—Right of Hindu Widow to maintenance—Widow marriage.

Chapter V.—Proprietary Position of Women—(Inheritance)—Interpretation of Vedic Texts concerning inheritance by leading commentators—Widow's right to inherit—Principles of succession of daughters in the Bengal School.

Chapter VI.—Proprietary Rights of Women—Stridhan—Extent of the rights of a woman over her Stridhan—Three classes of Stridhan, &c.

Chapter VII.—Status of Courtesans and Dancing Girls—Concubines tolerated by Hindu Law—Rules governing status of dancing girls.

The Theory of Sovereignty, by Sasankajiban Ray, M.A., D.L. Printed at an outside Press. Demy 8vo. pp. 360. Rs. 10-0.

The work is the thesis by the author for the Degree of Doctor of Law. The author has sought to formulate a correct theory of Law by critically analysing the conception of Sovereignty and investigating the entire history of the theory of Sovereignty. The work has been divided into three books: Book I deals with the 'Origin of Law and the State,' Book II treats of the 'Manifestation of Sovereign Power in the Different Systems of Polity,' and Book III presents 'A Critical Exposition of Sovereignty.'

The Hon'ble Mr. Justice G. C. Rankin, M.A.:—"Dr. Ray's Theory of Sovereignty is a learned and able work, the special feature of which is its full presentment of its subject on the historical side. I think the book will be of interest to advanced students of constitutional history in particular and will provide them with valuable guidance in the philosophy of the subject of which it treats."

GS3948

The Theory of Adoption (*Jogendrachandra Ghosh Prize, 1909*), by Pandit Durvasula Sriram Sastri. Demy 8vo. pp. 59. Rs. 3-12.

It discusses the origin and merits of the theory of adoption in a Hindu family.

The Hindu Philosophy of Law, by Radhabinode Pal, M.A., M.L. Demy 8vo. pp. 176. Rs. 6.

In this book the author has directed his efforts mainly towards an unfolding of early Hindu fundamental conception of law and has confined himself to the Vedic and Post-Vedic times prior to the institutes of Manu. The second, third, fourth and fifth chapters, particularly which relate to an enquiry into the philosophical conceptions of Law, contain original matters, treated in an original way.

Before the publication of the book, there had been no work in any modern language on the subject. Here the author has tried to explore those regions, wherein search for legal illumination has been till now perfeunctory.

In all stages of what may be described as legal development, Philosophy has been a useful servant, and the system would remain incomprehensible, if this Philosophy was ignored altogether.

Throughout the book, efforts have been mainly directed towards an unfolding of early Hindu fundamental conception of law, on what they thought it based, how derived and how developed.

LEADING CASES

* Part I, Hindu Law. Royal 8vo. pp. 245. Rs. 1-8.

* Part II, Muhammadan Law. Royal 8vo. pp. 171. Re. 1-0.

* Part III, Land Tenures, Land Revenue and Prescription. Royal 8vo. pp. 158. Re. 1-0.

* Part IV, Law of Transfer *inter vivos*. Royal 8vo. pp. 108. Re. 1-0.

* Text-Book

* Part V, English Law of Real Property and Law of Intestate and Testamentary Succession in British India. Royal 8vo. pp. 108. Re. 1-0.

* Part VI, Equity and Trust. Royal 8vo. pp. 170. Rs. 1-4.

* Part VII, Law of Contracts and Torts. Royal 8vo. pp. 227. Rs. 1-8.

* Part VIII, Law of Evidence, Civil Procedure and Limitation. Royal 8vo. pp. 89. Re. 1-0.

* Part IX, Law of Crimes and General Principles of C. P. Code. Royal 8vo. pp. 102. Re. 1-0.

* Supplementary cases on—

Hindu Law, Part I, Royal 8vo. pp. 146. As. 12.

Hindu Law, Part II, Royal 8vo. pp. 130. Rs. 1-8.

Muhammadan Law, Royal 8vo. pp. 69. As. 6.

Land Tenures and Prescription. Royal 8vo. pp. 97. Re. 1-0.

Transfer of Property. Royal 8vo. pp. 95. As. 8.

Real Property. Royal 8vo. pp. 23. As. 6.

Law of Contracts and Torts. Royal 8vo. pp. 27. As. 8.

Evidence and Civil Procedure. Royal 8vo. pp. 164. Re. 1-0.

Limitation. Royal 8vo. pp. 37. As. 8.

Law of Crimes. Royal 8vo. pp. 141. Re. 1-0.

---

* Text-Book.

IV. ECONOMICS, &c.

Wages and Profit-Sharing (with a Chapter on Indian conditions), by R. N. Gilchrist, M.A., Labour Intelligence Officer, Government of Bengal. Rs. 7-0.

This book deals with three subjects. The first part is taken up with a description of the various systems of wage payment, *viz.*, the time wage, the piece-work wage, premium bonus systems and systems of payment connected with scientific management. The second part deals with profit-sharing and co-partnership in the United Kingdom and other countries and is an exhaustive analysis of the principles underlying them. The third part of the book deals with general conditions of Indian labour, industrial peace in India and the payment of wages in India with special reference to payment in kind. Tea garden and colliery labour are dealt with in some detail. Finally there are two appendices one dealing with a comparative study of recent legislation on conciliation and arbitration and also of trade-boards and works councils and the other giving *in extenso* the recent proposals of the Government of India regarding trade disputes and trade unions.

"......The author, who is a graduate of the Aberdeen University, has already revealed his skill in this class of work in a volume on ' Conciliation and Arbitration. His writing is characterised by lucidity and reflects a wide and comprehensive knowledge of the subjects with which he deals...... "—*The Aberdeen Press and Journal*, Feb. 24, 1925.

" An exhaustive inquiry into the questions of wages, profit-sharing and copartnership."—*The Statist, London*, May 16, 1925.

Times Literary Supplement, London.—This careful and comprehensive piece of work is in fact a dictionary of profit-sharing, though the author does not reach his main subject till after some rather long-winded chapters on the methods of paying wages. He then examines the countries of the world in turn, notices what profit-sharing schemes have been established, their scope and measure of success. This is the most valuable part of the book, but the most interesting is certainly the appendix on Indian conditions. Mr. Gilchrist shows how different these are from those of this country, and advises great caution in applying British factory legislation to India.

Separation of Executive and Judicial Functions, by R. N. Gilchrist, M.A. Demy 8vo. pp. 244. Rs. 4-0.

Factory Legislation in India, by J. C. Kydd, M.A. Royal 8vo. pp. 198. Rs. 4-8.

This publication discusses the conditions and terms of employment of factory labour by tracing a history of the Indian Factory Acts since 1802.

Contents: The first Indian Factory Act—The Bombay Factory Commission of 1884-85—Interest in Indian Factory Labour in the United Kingdom. The Indian Factory Commission of

1890 and the Act of 1891—Controversy between Trade Rivals—Night work—The Textile Factories Labour Committee of 1906—The Indian Factory Labour Commission of 1908 and the Act of 1911—The Indian and British Factory Acts—The International Labour Conference and the Indian Factory Act—The Indian Factories Acts, 1881 and 1911.

Regulations of Jail Labour, &c. Demy 8vo. pp. 14. As. 6.

This booklet presents Government opinion on the subject of Jail Industries in British India, with special reference to their competition with similar industries carried on by private enterprises.

History of Police Organisation in India. Demy 8vo. pp. 53. As. 12.

The book shows how from its earliest stages the working of the Police has come up to what it is to-day and what part it plays in establishing order in the society and what further improvements it requires for the betterment of social relationship.

Self-Government and the Bread Problem, by Capt. J. W. Petavel, R.E. (Retd.) Demy 8vo. pp. 128 (Board) Rs. 1-8.

Do. (Cloth) Rs. 1-14.

The fundamental fact dealt with in this book is that industrial progress having rendered very great use of unskilled labour possible, the foundation of a co-operative organisation might be laid with the young to their own immense advantage. The book solves problems of the greatest moment to the State.

Non-Co-operation and the Bread Problem, by Capt. J. W. Petavel, R.E. (Retd.) Demy 8vo. pp. 23. As. 6.

In this treatise the author presents his views with regard to economic organisation and shows how it can help industrial development of the country befitting the masses.

Man and Machine Power in War and Reconstruction, by Capt. J. W. Petavel, R.E. (Retd.). Demy 8vo. pp. 164. Rs. 1-8.

In this book the author has tried to solve the great poverty problem by showing how the economic condition of the country can be improved by machine-power, only when individuals, for whose benefit it is applied, co-operate and how man-power serves little purpose without the aid of machine-power.

Economic Causes of Famines in India (*Beereswar Mitter Medal, 1905*), by Satischandra Ray, M.A. Demy 8vo. pp. 85. Rs. 4-4.

The causes of famine and remedies against it have been elaborately discussed in this book and a statistical information adduced shewing the financial effect of the calamity and its relation to mortality. The author shows by facts and arguments as also by quoting several extracts from official records that true remedies lie in the hands of Government.

Agricultural Indebtedness in India and its Remedies, by Satischandra Ray, M.A. Royal 8vo. pp. 493. Rs. 7-0.

It treats of Indian economic problems in one of their aspects, the materials being collected from old and inaccessible Blue Books, proceedings of Legislative Councils, and Government Reports and Publications. The compilation is designed to be a source-book and guide for advanced students and teachers who desire to prosecute a special study of Indian Economics.

Contents: *Chapter I*—Indebtedness of the Land-holding Classes. *Chapter II*—Grant of Loans and Advances to Agriculturists. *Chapter III*—Relief of Indebted Agriculturists. *Chapter IV*—Restrictions on the Alienation of Lands. *Chapter V*—Provision of Borrowing Facilities.

Land Revenue Administration in India, by Satischandra Ray, M.A. Royal 8vo. pp. 142. Rs. 2-13.

Compiled from red-letter reports of the five major provinces of India revised by the Governments. The book deals with matters of immense interest to a great majority of the population of India. Apart from its purely financial aspect, the book is of great importance from the social and political point of view.

Wealth and Welfare of the Bengal Delta, by S. G. Panandikar, M.A., Ph.D. Royal 8vo. pp. 372. Rs. 5.

The author has examined and analysed in detail the economic life of the Bengal Delta in all its aspects and has shown that its economic conditions are gradually tending to approximate more and more to those in the West. He has also suggested practical remedies for the defects in the economic organization of the Delta. It is not only a valuable work to the student of economics, but is also expected to be of great help to the politician and the administrator.

The book deals with (1) the physical characteristics of the delta, (2) its Agricultural Wealth, (3) its Commercial and Industrial wealth, (4) its Land and Revenue system (historical development) and present problem, (5) the Standard of living of the inhabitants, (6) the defects in the Economic Organisation (agricultural and non-agricultural classes and general) (7) the remedies (Population and Industries, Agriculture and the Landlord and Tenant system, Co-operation and Local Administration).

Lectures on Indian Railway Economics, by S. C. Ghose, Late General Manager of the B.K., A.K., K.F., and B.D.R. Rys.; and also for some time special officer with the Railway Board, Government of India, Railway Department, Lecturer, Calcutta University.

Do. Part I, Demy 8vo. pp. 72. Rs. 1-8

Do. Part II, Demy 8vo. pp. 98. Rs. 3-0.

Do. Part III, Demy 8vo. pp. 166. Rs. 3-0.

A comprehensive idea of Railway economics, Railway rates, Railway finance and of all up-to-date Railway problems, such as State *vs.* Company management; grouping of railways, train and traffic control, coal traffic transportation, loco coal contracts and of railway transportation working in detail can be had from a study of these books. Part I deals with railway economics, finance and rates. Part II deals with all the transportation-subjects, starting from making of embankments and ending with traffic and train control and pooling of wagons, and Part III deals with the more intricate problems of management.

"These lectures are essentially practical, and students who pursue them carefully will, undoubtedly, gain considerable insight into the various problems confronting railway working in India...... "—*Modern Transport*, June 9, 1923.

Organization of Railways, by the same author. Demy 8vo. pp. 32. Rs. 1-8.

In this book the author has discussed in great detail the systems of Railway Organization in India and in other countries and has made valuable suggestions regarding the proper division of responsibility among all branches of the railway operating departments. It is an interesting treatise and is expected to help readers to understand properly the very complex problems of the Indian Railways.

Protection for Indian Steel, by E. H. Solomon, B.A. (Cantab.), sometime Scholar of King's College Cambridge, Professor of Political Economy, Presidency

College, Calcutta and Benares Hindu University. Royal 8vo. pp. 120. Rs. 5-0.

The problems dealt with in the book are:—Is protection necessary? Marginal *vs.* high protection, comparative costs of production. The conditions for Imperial preference. Methods and extent of protection. Bounties and import duties. Subsidiary industries and their treatment.

Present Day Banking in India, by B. Ramachandra Rau, M.A., L.T. *Second edition* (*thoroughly revised and enlarged*). Demy 8vo. pp. 318. Rs. 5-0.

The book describes the existing banking system and offers valuable suggestions to bring about the much needed improvement in our credit situation. The present edition besides embodying the main conclusion of the earlier edition incorporates a large amount of fresh material.

Contents: I. The Indian Money Market. II. The Imperial Bank of India. III. The Exchange Banks. IV. The Indian Joint-Stock Banks. V. The Indigenous Banker of India. VI. Industrial Banks. VII. Mortgage Banks. VIII. The Indian Post Office Savings Bank. IX. Co-operative Banks. X. The Need for Banking Reform. XI. Banking Reform.

"Mr. Rau's book is a scholarly survey of the Indian Banking system and is more welcome for the moderation with which its criticisms are expressed. The section dealing with banking reform is particularly suggestive. The book deals with more immediate issues than this ; the work of the Imperial Bank of India, the high level of the deposit rate, the need for more intelligible balance sheets, the greater development of the cheque system and the concentration of the reserves are intimately discussed. Mr. Rau calls for legislation and his argument derives force from the unfortunate failure of the Alliance Bank of Simla case."—*The British Trade Review*, August, 1925.

Elementary Banking, by B. Ramachandra Rau, M.A., L.T. Demy 8vo. pp. 209. Rs. 3.

This little book gives a clear idea of a Commercial Bank and its theory and estimates the economic importance of their operations, *viz.*, Bank deposits, Note-issue, Drafts, Discounts, Loans and Advances, Investments and Acceptances. It will be a very useful book for commercial students who desire to understand the work of a bank—how it obtains its capital, how that capital is employed, how profits arise and are distributed and how again a Commercial Bank fails.

Economics of Leather Industry, by the same author. Demy 8vo. pp. 194. Rs. 2-8.

In this book the author makes a careful economic survey of the existing sources of supply and deals with the economic

LIBRARY. ★ UNIVERSITY

importance of leather, causes of the decline of the indigenous leather industry, the export trade of raw hides and skins and the possibilities of successful leather industry in this country. The book contains valuable suggestions for the improvement of the raw material on which the economic life of various branches of leather industry depends.

"............The series of the articles ought to be read generally by all interested in the industries and commerce of India and particularly by those who are concerned with the leather industry and business."—*Modern Review*, April, May, June, 1925.

"..............The author is to be congratulated upon producing a clear and complete exposition of the Indian trade and of India's raw materials, resources and the characteristics of them..............the information it furnishes will be interesting and valuable to the leather trade universally and the work forms an important addition to the trade's technical literature."—*The Leather Trades' Review*, 10th February, 1926.

Inland Transport and Communication in Mediaeval India, by Bijoykumar Sarkar, A. B. (Harvard). Royal 8vo. pp. 91. Rs. 1-12.

The object of this book is to study the methods of inland transport and communication in Mediæval India, roughly from the 11th to the 18th century A.D. In the preparation of this work, the chronicles of Mahomedan historians and the accounts of foreign travellers have been the author's principal sources of information.

W. H. Moreland :—"I have read Mr. Sarkar's book on Inland Transport with much interest, and I may say that, speaking generally, the method strikes me as sound, and the execution satisfactory."

Prof. J. Jolly, Ph.D., University of Wurzburg, Bavaria :—" Mr. B. K. Sarkar's work on Inland Transport and Communication in Mediæval India is no doubt a valuable production. Mr. Sarkar appears to have spared no pains to collect important materials from the most various sources. His book is very pleasant reading and presents a vivid picture of the means of Water and Land Transport during the middle ages. The index is very copious and gives a good idea of the varied contents of the work."

" Adequate and useful study of transportation. It is a useful service to gather the scattered references and organise the material in a systematic statement."—*American Economic Review*.

Charles Gide:—Le petit livre de M.S. est d'une lecture agréable, comme serait celle d'un voyage à travers les âges et dans un pays qui n'a pas besoin du recul du temps pour être pittoresque. Une bonne part des renseignements donnés dans ce livre, et les plus intéressants, est empruntée au livre d'un Fransais, Tavernier, dont le voyage dane le'Inde au xvii Siècle parait avoir une valeur documentaire, pour l'historic de l'Indégale à celle du livre de voyage d'Arthur Young pour l'histoire de la France à la veille de la Révolution.

" The monograph is the result of great labour. It gives for the first time a connected and systematic account of the subject it deals with, and affords throughout interesting reading."—*Indian Journal of Economics*, October, 1926.

" J. R. A. S." April, 1927. This little book consists of enlarged reprints of papers formerly published in the Calcutta Review and the Sir Asutosh Mookerjee Silver Jubilee Volumes. It deals with the subject of water and land transport and post in what the author calls " Medieval India," and draws its chief materials from the works of Muhammadan chroniclers and foreign travellers in India. The author seems to have been working his way carefully, and although available sources cannot well have been dealt with exhaustively, his book is certainly an interesting and a useful one.

Some interest attaches to what should properly be designated " Medieval India." The history of India—or rather perhaps the northern part of that subcontinent—cannot in any way be arranged in periods coincident with those still met with in European history. To Mr. B. K. Sarkar " Medieval India " means the period from the eleventh to the eighteenth century, the period of chiefly Muhammadan supremacy. To the present writer " medieval " seems a singularly unfortunate designation for that period; but this remains largely a matter of taste, and the question of its correctness cannot be raised here.

Problem of Indian Nationality, by Sukumar Dutt, M.A., B.L. (Jubilee Research Prize Thesis, 1922). Royal 8vo. pp. 210. Price Rs. 3.

A new study and interpretation of one of the fundamental problems of Indian politics. The author exposes the fallacies underlying the prevailing conception that the growth of Nationality is pre-conditioned by the so-called ' unities ' of Race, Language, Religion, etc., and places the problem on an entirely new basis, exhibiting clearly the historical and psychological background. The bearings of recent political, social, educational, literary and artistic movements in India are discussed from an entirely new point of view. The Introduction contains a lucid and forceful statement of the whole problem which is developed in three parts as follows:

Part I—

BASIC FACTORS OF INDIAN LIFE
THE PROBLEM OF NATIONALITY.

Part II—

THE MEANING OF INDIAN NATIONALITY.
PRESENT RELATION BETWEEN STATE AND SOCIETY.

Part III—

PRESENT TENDENCIES TOWARDS DEVELOPMENT OF NATIONALITY.

A book of living and stimulating interest, indispensable for all interested in Indian problems. The University Jubilee Research Prize for 1922 was awarded to the author for this work.

Paper Currency in India, by B. B. Das Gupta, M.A., Ph.D., B.Sc. (Econ.), London. Demy 8vo. pp. 349. Rs. 4.

Current International Co-operation, by Prof. Manley O. Hudson. D/Crown 16 Mo. pp. 156. Rs. 2.

V. PHILOSOPHY

Studies in Vedantism (*Premchand Roychand Studentship, 1901*), by Krishnachandra Bhattacharyya, M.A. Demy 8vo. pp. 84. Rs. 3-12.

It is a treatise dealing on Vedantic lines intended to bring out the relations of the system to modern philosophical systems.

The Study of Patanjali (*Griffith Memorial Prize, 1915*), by S. N. Dasgupta, M.A., Ph.D. Demy 8vo. pp. 216. Rs. 4-8.

Here we have an account of the Yoga system of thought as contained in the *Yoga Sutras* of Patanjali, according to the interpretations of Vyasa, Vacaspati and Vijnana-bhikshu, with occasional references to the views of other systems by an acknowledged authority on Hindu Philosophy.

Adwaitabad (Bengali), by Kokileswar Sastri, Vidyaratna, M.A. Second Edition. *Revised and Enlarged.* Royal 8vo. pp. 255. Rs. 3-8.

In the present work the author has given an admirable exposition of the Vedantic theory of Advaitavada in all its different aspects. The work consists of five chapters. In the first chapter, the nature of Nirgun Brahma and its relation to the world and the individual souls have been discussed and Sankara has been absolved from the charge of Pantheism. In Chapter II the nature of the individual Beings and Selves has been discussed. The fact that the Sankara school has not resolved the 'Individual' into qualities and states has been carefully examined. In Chapter III the author thoroughly discusses the doctrine of the ' Unreality of the Universe ' and has attempted to prove that the Sankara school has not abolished the reality of the world. Chapter IV discusses the ethical theory, individual freedom, the Brahma-Sákshátkára, the ' contemplation of the Beautiful ' and the final salvation in the transcendental goal. Here the relation between

Karma and *Jnana* has been well brought out and bears the impress of originality. In Chapter V, an attempt has been made to trace the máyáváda of the Sankara's school to the Rig Veda as its original source. Numerous authoritative texts have been quoted at foot-notes enhancing the value of the book. No student of Philosophy ought to be without a copy of this book.

Philosophical Currents of the Present Day, by L. Stein (translated by Shishirkumar Maitra, M.A., Ph.D.).

Do. Vol. I. Royal 8vo. pp. 250. Rs. 4-8.

Do. Vol. II. Royal 8vo. pp. 162. Rs. 4-8.

Do. Vol. III. Royal 8vo. pp. 237. Rs. 3-8.

The book is a translation of the well-known work of Ludwig Stein. It contains a description and critical examination of the philosophical movements of the present day. The contents of the three volumes are as follows:—

Vol. I—I. The Neo-Idealistic Movement. II. The Neo-Positivistic Movement (*the "Pragmatism" of William James*). III. The Recent Movement of Nature Philosophy (Wilhelm Ostwald's "Energetics"). IV. The Neo-Romantic Movement. V. The Neo-Vatalistic Movement.

Vol. II—VI. The Neo-Realistic Movement (*the Transcendental Realism of Edward v. Hartmann and the Co-Relativitism of to-day*). VII. The Evolutionistic Movement (*Herbert Spencer and his Successors*). VIII. The Individualistic Movement. IX. The Mental Science Movement (William Dilthey). X. The History of Philosophy Movement (Eduard Zeller, 1814-1908).

Vol. III—XI. The Problem of Knowledge. XII. The Problem of Religion. XIII. The Sociological Problem. XIV. The Problem of Toleration. XV. The Problem of Authority. XVI. The Problem of History.

Considering Prof. Stein's eminence as a Social Philosopher, the third volume may be looked upon as the most important of the three volumes. The famous Chapter on Authority is, according to the author, the keystone of his Philosophy. This volume contains a preface, especially written by the author for the English edition. An extract from the preface is given below:

*"I am extremely grateful to my English translator for this, that he has made the first attempt to make my Philosophy accessible to the English-speaking world. * * * It is my bounden duty to express my heartiest thanks publicly to the translator of this work, because he had the courage to take up in the midst of the War, the work of a Swiss written in German."*

Prof. J. H. Muirhead, M.A., LL.D., University of Birmingham—

"*The translation seems to me most readable and the printing all that could be desired. It has obviously been a labour of love to you to make the writings of this distinguished writer accessible to English and American readers.*"

Hegelianism and Human Personality, by Hiralal Haldar, M.A., Ph.D. Demy 8vo. pp. 67. Rs. 3-12.

The theory advanced in this book provides a philosophical foundation for the empirical fact of multiple personality. It also explains what the 'subliminal self' of man is. The real theory of Hegel has thus been interpreted in this publication. It really strikes out a fresh line of thought by which a new meaning has been attached to the usual British interpretation of Hegel.

Socrates, Vol. I (in Bengali: illustrated), by Rajanikanta Guha, M.A. Demy 8vo. pp. 584. Rs. 5-0.

The author, as a preliminary to the study of the life and thought of the great Greek philosopher, gives in this volume a detailed account of Greek life and culture instituting interesting comparison with the life of the Ancient Aryans in India. The author is one of the few Indians who has a familiarity with Greek authors in the original, and this work may be said to be the most authentic work in Bengali on ancient Greek civilisation.

Do. Vol. II. Demy 8vo. pp. 861. Rs. 8-0.

This volume has been divided into three parts. Part I deals with the life and character of Socrates, Part II contains the details of judgment and death and Part III contains the teachings of Socrates.

Introduction to Advaita Philosophy (English edition), by Kokileswar Sastri, Vidyaratna, M.A. Second Edition—*Thoroughly Revised and Enlarged.* Demy 8vo. pp. 280. Rs. 4-0.

The work is a brilliant exposition of the Sankara-School of the Vedanta Philosophy. The most striking feature of the work is the full consideration of various altogether new issues such as —(1) whether Sankara has denied the reality of the objects of the universe, (2) whether individuality has been resolved in his system of Philosophy into mere relations and actions and whether the Ego cannot be held to be an active power, (3) whether Vedanta advocates inertia, emptying of the human mind rather than its expansion, (4) whether Sankara's Theory can be called Pantheism, (5) what is the relation between Being and Not-Being; and between Infinite and Finite, (6) what is the place of

Ethics and Religion, (7) what is the correct view on Vedantic *Mukti*, and such other valuable topics. The work will prove an indispensable companion for the thorough and correct understanding of the great Maya-Vada in its various aspects. Copious authoritative quotations from Sankara's commentaries on the 10 Upanishads, Brahma-Sutra and Gita have been given in the footnotes enhancing the value of the work, which are an invaluable *mine of information*, on the subject. The author attempts also to clear up various misinterpretations and misrepresentations of the Sankara-Vedanta, giving a correct and right exposition.

The book has been highly praised by distinguished scholars like *Profs. A. Berriedale Keith, M. Winternitz, S. V. Lesney, J. H. Muirhead, J. Jolly, E. W. Hopkins, Rudolph Otto, Hermann Jacobi, W. S. Urquhart, S. Radhakrishnan, James H. Woods, J. Wackernagel, W. Caland, Richard Schmidt, Otto Jesperson, Alfred Hallenbrandt, Richard Garbe, Sir George A. Grierson, Dr. M. E. Senart, Dr. P. K. Roy, Dr. L. D. Barnett, etc.*

Extracts from the opinions of only a few are given :—

Professor A. Berriedale Keith, D.Litt. D.C.L., University of Edinburgh—"............Your book is a remarkably able and highly interesting contribution to the interpretation of Sankara. Its collection of passages alone would be of very high value, for the extent of Sankara's writings is so great as to render easy reference impossible without such aid, and I fully appreciate the labour which has been involved in the selection of the texts cited. Even greater value applies to your powerful exposition of the realistic element in Sankara. Your restatement of his position in terms of modern philosophical conception, shows a very great skill and will demand the most careful consideration from those who seek to apprehend the true force of the teachings of the Acharyya."

Professor Julius Jolly, Ph.D., University of Wurzburg, Bavaria :—" This work contains an excellent exposition, I think, of the main principles of the Adwaita system and an equally excellent vindication of this against the reproaches raised by scholars wrongly interpreting its technical terms."

Sir George A. Grierson, K.C.I.E., Ph.D., D.Litt., LL.D., late Vice-President, Royal Asiatic Society of Great Britain and Ireland :—"............I have read a good deal of it and found it very interesting and instructive......... your book shows evidence of much original research and I hope that you will continue your studies of this and other important Systems of Indian Philosophy."

Dr. L. D. Barnett, Oriental Studies, London Institution (University of London) :—"............Your book is a work of considerable merit."

Professor J. Wackernagel, Basil, Switzerland :—"................................ 'Introduction to Adwaita Philosophy' is a valuable book............I shall not fail to make it known and accessible to fellow-workers interested in India Philosophy, and hope it will be appreciated universally according to its merits."

Professor Hermann Jacobi, Ph.D., University of Bonn, Germany :—"............I have read this novel exposition of Sankara's system with interest and profit, whether one entirely agress with the author's theory or not, one will admire his ingenuity and be grateful for many valuable suggestions......... It is an admirable book..............."

Dr. M. E. Senart of Paris :—"............Your deep justice to the old master —Sankara—and your remarkable command of the difficult literary materials cannot but meet the grateful acknowledgment of all interested in this line of research."

Prof. S. V. Lesney, Ph.D., University of Prague :—"..........The teaching of your great countryman—Sankara—has been treated by you in a very happy way and to much profit of your readers."

Prof. E. Washburn Hopkins, Ph.D., LL.D., Yale University, America :—"............My final judgment is that you have made a most important contribution to our knowledge of Sankara's Philosophy..........."

Prof. D. Johannes Hertel, Professor of Sanskrit, University of Leipzig, Germany :—"..................No doubt this work—Introductions to Adwaita Philosophy, 2nd Edition—is extremely useful, lucid in style, and independent, in the representation of Shankara's doctrine. It remarkably marks a decided step in advance..........."

Journal of the Royal Asiatic Society of Great Britain and Ireland, July, 1926 :—" The author is to be congratulated on having produced a very well-written and remarkably clear and able book dealing with a very thorny and difficult subject—the non-dualistic philosophy of the great Vedantist—Sankara. Mr. Sastri has collected a large number of passages of great value and importance from the writings of Sankara and has expounded them with marked ability. His treatment of Sankara's philosophical position is done with great skill.................."

The Magazine—Shia-kyo-ken-Vyn (Religious Research), Vol. III, Part 6, 1st November, 1926 of Tokyo University, Japan :—" It seems that the author is an authority on the Vedanta system of Philosophy in the Calcutta University of India. He has studied and mastered thoroughly the vast knowledge of the Sankara Philosophy..............The last two chapters are very interesting and give new light on the subject........." *(Original in Japanese).*

The Forward, October 3, 1926 :—" Prof. Sastri's ' Adwaita Philosophy ' no longer requires any advertisement through the press. The book has already made its mark as one of the richest contributions to modern research on the ' Adwaita Philosophy '............In Prof. Sastri that philosophy has got a **very** lucid exponent............as a piece of original research the book has received unqualified admiration from Indian as well as European scholars."

Ethics of the Hindus, by Susil Kumar Maitra, M.A. Royal 8vo. pp. 370. Rs. 4-8.

In this book the author has tried to give a philosophical exposition of Hindu Ethical ideas. What he has attempted is an analytical exposition of Hindu Ethics as distinguished from the historical. One of the excellent features of the book is the comparisons between Indian and European Philosophers which the author has introduced in explaining concepts and ideas which are peculiar to the Hindus.

The work is divided into three Parts. Part I deals with the Objective Morality of the Hindus, i.e., Hindu Social Ethics as embodied in the code of Varnāshramadharmas. Part II deals with Hindu Subjective Morality, i.e., the Psychological Ethics of the Hindus as preparatory to Chittasuddhi, and consists of five Chapters, one on each of the following topics:—I Analysis of Volition (Pravrtti), II Analysis of Conscience (Preranā), III Classification of Springs of Action (Pravrttimulas), IV Classification of Virtues (Dharma), V Special Features of Psychological Hindu Ethics. Part III deals with Moksha and Moksha-Sādhana, the ethico-spiritual ideal of the Hindus. There is besides an Appendix dealing with the Moral Standards in Hindu Ethics.

The author has dealt with these questions exhaustively from the standpoint of the different system of Hindu Philosophy and has through out endeavoured to substantiate his points by quotations from standard Philosophical works in Sanskrit. The work is not intended for the lay-reader, nor again for those not trained in Western Philosophy. The author's aim is to present Hindu ethical ideas and concepts in their significance for modern thought. He has not therefore flinched from comparisons with European Philosophers wherever such comparisons have appeared to be legitimate in the interest of an intelligent grasp and a just appreciation of the philosophical issues. The author does not belong to the new school of Indologists who glorify mere chronology into the History of Indian Philosophy. The author's use of modern philosophical terms is in the interest of intelligible philosophical exposition and has a decided advantage over an overnice literalism (miscalled accuracy) which conveys no sense. As the author states in the preface, his method is one of philosophical analysis and interpretation: he does not go into questions of chronology not merely because he does not feel competent for the task but also because chronology in his opinion does not really matter in philosophical exposition and analysis. Jaina and Bauddha ethics have been omitted because they widely diverge from the ethical standpoint of the Hindus.

Prof. J. H. Muirhead, M.A., Ph.D., University of California (late of Bermingham) :—" I may say however how much I value the attempts of your book and others which have recently come under my scrutiny, notably Professor Radhakrishnan's histories, to make the Philosophies of India more accessible to English readers both in Great Britain and in America. We find, I think, great difficulty not only in the language but on account of the great multitude of thinkers and views and any efforts to reduce these to simplicity and make the study of them more attractive seem to me a real contribution to a better understanding between East and West. So far from agreeing with the critics you mention in your Preface that comparisons should be avoided, I think that the comparisons you introduce between Indian and European philosophers an excellent feature of your book.............As more specific studies of aspects of philosophy yours seem to me to come well after more general ones like Professor Radhakrishnan's, and as more specific still of particular ethical tendencies or doctrines, will, I am sure, be welcomed."

Lord Haldane :—"...........The work is an interesting outcome of much research into the subject. It has the advantage of being a philosophical exposition of Hindu ethical ideas, instead of a mere history of the succession of these forms. The comparison with western ideas on the subject I have found valuable."

Mahamahopadhyay Dr. Ganganatha Jha, M.A., D.Litt., Vice-Chancellor, University of Allahabad :—" I have looked into the book " The Ethics of the Hindus " by S. K. Maitra, and have much pleasure in bearing testimony to its excellence. It supplies a clear and pretty accurate account of the Hindu Ethical Conception in all its bearings. The weak point of the book however lies in the omission of references to the " original sources " upon which the whole work is professedly, and very rightly based. How keenly the want of such references is felt will be clear when we refer to page 186, where certain views of Prabhakara and Kumarila are expounded in terms so modernly scientific that one would like to compare the statement with the words of the old author. But this is an omission which becomes marked only like a spot of ink on a white piece of cloth ; and one would not have noticed it if the work had not been otherwise most commendable. The author deserves to be congratulated on his work."

Prof. E. W. Hopkins of Yale University :—"...........The subject is treated in a new light with great thoroughness and marked ability and is a very valuable addition to our knowledge of ethical authority and the bases recognised by the different schools of thought."

Prof. A. Berriedale Keith of Edinburgh University :—"The work, I am glad to say, has substantial merits. It contains clear proof of wide reading, and of careful examination of the philosophical doctrines of the great systems of Indian Philosophy. Much of the material, if not precisely new, is presented under fresh aspects, and the book will be a valuable aid to those engaged in studying Indian Philosophy, both by reason of the positive value of the results and on account of the fruitful dissent which some of the opinions expressed will certainly evoke."

VI. LANGUAGE AND LITERATURE

1. GRAMMARS, &c.

* **Elementary Sanskrit Grammar with Dhatukosha.** Demy 8vo. pp. 255. Rs. 2-0.

* **Do.** do. (Bengali Edn.). Demy 8vo. pp. 246, Rs. 2-0.

* **Balavataro or an Elementary Pali Grammar.** Demy 8vo. pp. 168. Re. 1-0.

A Grammar of the Tibetan Language, by H. Bruce Hannah, Bar.-at-Law. Royal 8vo. pp. 416. Rs. 11-4.

English-Tibetan Dictionary, by Lama Dawsamdup Kazi. Royal 8vo. pp. 1003. Rs. 15-0.

Higher Persian Grammar, by Lt.-Col. D. C. Phillott, M.A., Ph.D., F.A.S.B. Royal 8vo. pp. 949. Neatly printed and nicely bound. Rs. 14-0.

Perhaps the largest and most compendious grammar of Persian in existence. It is written by one who is a recognised authority on Persian. It is intended mainly as a book of reference and for this purpose is printed with a copious index. It is specially suitable for those students who have learnt, or are now studying Persian in India. This book also illustrates many of the differences that exist between the Persian of Afghanistan and of Persia, not only in pronunciation and diction but also in construction. The notes on composition and rhetoric will prove specially interesting to Indian students, many of whom have to study Persian through the medium of

---

* Text-book.

English and it is for their benefit that these subjects have been treated from an English point of view.

Mr. A. H. Harley, M.A., Principal, Calcutta Madrasah, says :—" Col. Phillott's ' Higher Persian Grammar ' is a most welcome addition to the list of works dealing with the accidence, syntax and rhetoric of the language. Their number is not large, and their contents not as copious as could be desired. Their Higher Grammar is designed to meet the needs of students of the classical language, and of the modern colloquial, and it is comprehensive enough to satisfy both classes. It is difficult to select any one Chapter as deserving of particular mention; in all there is that thoroughness of treatment, and attention to arrangement and detail which might be expected of one who has been both a teacher and an examiner. Rules and exceptions are freely illustrated. Customs are adequately explained. The extensive use of technical terms is a feature which will commend itself to advanced readers. The whole bears evidence of the general as well as of the specialised scholarship of the compiler, and is enlivened by allusions which only one having first-hand knowledge of the land and its people could employ.

Calcutta University is to be congratulated on having placed a standard work at the disposal of the increasing community of admirers of one of the most charming and courtly of languages."

Sabda-sakti-Prakasika, by Pandit Jagadisa Tarkalankara, Part I, Demy 8vo. pp. 158. Rs. 1-6.

Selections from **Avesta and Old Persian.** First Series, Part I, by I. J. S. Taraporewala, B.A., Ph.D., Professor of Comparative Philology, Calcutta University. Demy 8vo. pp. 255. Rs. 6-0.

Arranged on a most convenient plan—the text in Roman letters, with a literal English translation on the page opposite, each text and translation being followed by elaborate linguistic and other notes—the book is intended primarily for students of Sanskrit. No finished Sanskritist can do without some acquaintance with Avestan, and Dr. Taraporewala's book, already adopted for class work in several European Universities, is by far the best chrestomathy of Avesta. The Selections have been highly praised by distinguished scholars like *Profs. Rapson, Alfred Hillebrandt, L. D Barnett, Otto Jesperson, J. Jolly, F. O. Schrader, A. B. Keith, Hermann Jacobi, Dr. F. W. Thomas, Sir George A. Grierson, Rev. Father R Zimmermann, etc., etc.*

Prof. V. Lesny, University of Prague, Czecho-Slovakia :—" Your book is very useful and very valuable. I shall not fail to recommend it to my students in Europe, as the selection is good, the translation correct, literal (what I very much appreciate) and faithful."

Sir George A. Grierson, Director of Linguistic Survey of India :—" I have been reading it with great interest, and must congratulate you on the production of so scholarly a work. I am looking forward to the publication of the second part.........The notes are to me most valuable, and form an admirable introduction to the comparative study of Iranian and Indian languages."

Prof. J. Jolly, University of Wurzburg, Bavaria:—" It must be translated into German, it is far superior to the other Avesta Readers and has made the study of Avesta comparatively easy."

Dr. F. W. Thomas, India Office Library, London :—" It seems to me to be just what was wanted for the serious University study of Iranian, and I hope that it will be used both in England and in America, as well as in India. Your notes are very full and accurate and supply all that is required, while your general views are marked by moderation and reasonableness."

2. BENGALI

The Origin and Development of the Bengali Language, by Sunitikumar Chatterji, M.A. (Cal.), D.Lit. (London), *Khaira Professor of Indian Linguistics and Phonetics and Lecturer in English and Comparative Philology in the University of Calcutta.* With a Foreword by Sir George Abraham Grierson, K.C.I.E., I.C.S. (Retd.), Director of the Linguistic Survey of India.

In two Vols., F'cap 4to.

Vol. I—Introduction and Phonology, pp. i-xci, 1-648.

Vol II—Morphology, Additions and Corrections, and Index of Bengali Words, pp. 649-1179. Two Vols., Cloth-bound, Uncut Edges. Rs. 20.

This long-expected work, which took over three years to print, has at last been published by the University of Calcutta (September, 1926). " This admirable work," says Sir George Grierson in his *Foreword*, " which is a fine example of wide knowledge and of scholarly research, is the result of a happy combination of proficiency in facts and familiarity with theory, and exhibits a mastery of detail controlled and ordered by the sobriety of true scholarship." In its MS. form the work was read by and obtained the highest approval of some of the most distinguished scholars in the field of Indian Linguistics in Europe, and it may be said to indicate a land-mark in the history of philological researches into Indian Languages. It is the first systematic and detailed history of a Modern-Indo-Aryan Language written by an Indian, and incidentally, as it is comparative in its treatment, taking into consideration facts in other Indo-Aryan speeches, it is an invaluable contribution to the scientific study of the Modern Indo-Aryan languages as a whole.

The Bengali words have throughout been given in Bengali as well as in Roman characters.

Sir George Grierson, on receipt of the complete work, writes to the University : You are good enough to ask for my opinion of the book. May I refer you to the opinion expressed by me in the Foreword prefixed to the first volume. I have nothing to add to this, and here content myself with repeating my high appreciation of a work based on accurate knowledge, and inspired by the principles of true science. It is a source of much gratification to me that it has appeared as a worthy ornament of the University with which for many years it was my honour to be associated as a Fellow.

Prof. Jules Bloch, of the University of Paris : As to my opinion on the book, I shall deem a duty to give it at length in scholarly periodicals, *viz.*, 'Bulletin de la Société de Linguistique de Paris' or 'Journal Asiatique,' for instance ; for the present I may assure you that this time at least the generosity of your University in printing that book has not been in vain ; it will honour the University and Indian scholarship very much. It is the first book of that amplitude and depth devoted by an Indian to an Indian language ; I should wish to see more of the same sort : but I fear there are not many people yet endowed with the same gifts and the same knowledge and method as Prof. Chatterji.

Prof. L. D. Barnett, of the British Museum and the University of London : It was a great pleasure to me to receive this fine volume, in which the studies begun here are so happily completed. It is a work of extremely high importance and value, establishing on a firm basis the principles of the history of the Bengali language, and serving as a model for future researches in other languages of India.

Prof. Sten Konow, of Oslo, Norway : I sincerely congratulate you on your achievement. You have brought out a really first-class work, and it would be impossible for any European scholar to bring out anything so full of information from the most various and partly quite inaccessible sources. Your penetration of the subject is admirable, and you prove to have mastered Western methods to perfection.

Dr. F. W. Thomas, of the India Office Library and the University of London : The very welcome copy of your great book has now come, and before I am swallowed up again in other preoccupations, I hasten to write to you my cordial thanks. I have begun the perusal ; but a full absorption of the contents will plainly be a work of some time. I propose, however, to write to you later. At present I can do little more than congratulate you upon the completion of an enormous task, to which you have brought a thoroughly scientific method and an extraordinary special competence. I feel sure that all those great lights in the fields of General and Indian Philology, whose most perfected doctrines you so ably and judiciously studied in Europe, will be gratified by the abundant fruit realised through your independent application of them to your mother-tongue. The book contains abundant new material for them all. It is, in fact, bewildering in its extent and in the complexity of the factors which have had to be taken into consideration.

Prof. R. L. Turner, Professor of Sanskrit in the University of London : I have long been looking forward to its appearance, and the book comes up to my best hopes. It is a very fine achievement, and marks the beginning of a new chapter in the study of Indo-Aryan Languages.

Prof. M. Winternitz, of the German University of Prague, Chekho-Slovakia : I have read with great interest the learned Introduction which forms almost one-fourth of the work, and which treats, in a masterly manner, not only the history of Bengali, but also the history of Indo-Aryan speech from the earliest times down to the present day. The author is thoroughly familiar with the Western methods of philological-historical investigation, and at the same time has a knowledge of linguistic facts which no European scholar could ever hope to acquire. Both the author himself and the University of Calcutta are heartily to be congratulated on the publication of this masterpiece of Indian philology.

Prof. Jean Przyluski, of the University of Paris : Cet ouvrage fait le plus grand honneur à son auteur et à l' Université de Calcutta. Ceux qui s' intéressent aux études de Grammaire comparée et tous les indianistes se réjouissent de trouver décrit, dans un exposé magistral, le développement d'une des langues les plus importantes pour l'histoire de la civilisation indienne.

Prof. A. C. Woolner, Principal, Oriental College, and Dean, University Instruction, Panjab University : This is the most valuable piece of work that has been published by the University of Calcutta, at any rate in the departments where I can form any opinion. I consider Dr. Chatterjee's book to be an important contribution not merely to the history of the Bengali language but also to the history of the Indo-Aryan languages in general. In this direction it is the first important step taken since the publication of Prof. Bloch's work on Marathi. Dr. Chatterjee's work is also remarkable as being a systematic examination of the history of an Indian language based upon a thorough study of Phonetics, and indeed from that point of view he has broken new ground over a wider area going back sometimes to the Vedic period. There are many controversial questions on which Dr. Chatterjee has touched and on several of such points I find myself in agreement with him.........We have here material for more than one book.

Prof. G. Tucci, of the University of Rome concludes his appreciative review of the work in the *Modern Review* for January, 1927, with the following words :— To sum up : We can say that the work by Prof. Chatterji is the first scientific contribution of Modern India to linguistic studies. With his work the author has shown the way how to work, to his younger countrymen who are inclined to this line of research.

Prof. J. Wackernagel, of the University of Basel, Switzerland : Your work is really admirable and worth to be named beside those of Beames and Bloch. You are to be congratulated upon your being now one of the leaders in the application by Indian scholars of the historical and comparative method on Indian languages.

Prof. Heinrich Lüders of Berlin, In my opinion it is one of the most important publications of the last year in the whole field of Indian studies. Your excellent work is an immense advance in this direction (study of the development of the Aryan speech in India). A work like this requires a scholar trained in the methods of comparative philology and thoroughly familiar with the language itself, and you have shown on every page that you possess those qualifications in an eminent degree and moreover combine them with sound criticism. I have no doubt that I shall derive much help from your work for my grammar of the epigraphical Prakrits and especially for my reconstruction of the spoken Magadhi of the 3rd Century B.C.......For the present I wish only to congratulate you most heartily in the completion of your masterly work.

Professor Helmuth von Clasenapp, Prof. of Indic Philology, Berlin University: Allow me to congratulate your University on giving to the world such a momentous work.

Dr. Truman Michelson, of the Smithsonian Institution, Bureau of American Ethnology, Washington, U.S.A. : It is a truly great work and the author is to be congratulated for his ripe scholarship......I sincerely hope that Dr. Chatterji will have ample opportunity to continue his work and make even more important contributions to Indo-Aryan philosophy that he already has done.

Prof. Wilhelm Ceiger, Prof. of Indian and Iranian Languages in the University of Munich: Dr. Chatterji's book......is made in the most scholarly form and with perfect mastership in the modern linguistic and philological methods.........Plenty of linguistic facts inquired into and happily explained by Dr. Chatterji. I heartily congratulate him for having successfully joined in his work an immense knowledge of the subject, attainable only in India itself, with a thorough scientific training and with an admirable scholarship.

Professor Sylvain Levi of the College de France, Paris: Sunitikumar Chatterji's Origin and Development of the Bengali Language is positively a masterpiece; I know of no work of this kind where the matter has been so fully mastered, so thoroughly searched, so clearly exposed. Any scholar interested in any side of Bengali, even of Indian history or life is sure to find there enrichment of knowledge and appeal to reflexion.

History of Bengali Language, by Bijaychandra Mazumdar, B.L., Lecturer in Anthropology, Comparative Philology and Indian Vernaculars in the University of Calcutta. Revised and Enlarged. Second Edition, Demy 8vo. pp. 323. Rs. 7-0.

The book gives a sketch, in broad outline, of the origin of the Bengali Language and the various influences—linguistic, ethnic, social—that shaped and moulded its earlier history.

In reviewing this book in the J.R.A.S. (1923, p. 443) **Dr. L. D. Barnett** writes :—" Mr. Mazumdar's work on account of its learning, vigorous style, and bold deviation from currently accepted doctrine deserves a fuller notice than can be accorded to it here. Opening with a stout denial of Sir G. Grierson's theory of the origin of Aryan vernacular he maintains their derivation from the Vedic Language, and explains their variations as due to the influence of Non-Aryan speech, mainly Dravidian; in particular, Bengali, Oriya and Assamese are in his opinion all primarily evolved from one and the same Eastern Magadhi Prakrit and the first two have been influenced in a secondary degree by Dravidian Speech. To us the most attractive Chapters are II—IV on the names Vanga and Bangla, the geography of ancient Bangla, with the connected regions Gauda, Radha, and Vanga......... VI on Bengali phonology and VII—IX, a fine study of accent in Sanskrit and Bengali and of the Bengali metrical system, which is of especial value as the author himself has won high distinction as a poet in his native language. On the whole it may be said that the book is most stimulating and suggestive, and that it presents a remarkable mass of interesting facts relating to modern Bengali."

History of Bengali Language and Literature (in English), by Rai Bahadur Dineschandra Sen, B.A., D.Litt. Demy 8vo. pp. 1067. Rs. 16-12.

A comprehensive view of the development of the Bengali Language and Literature from the earliest times down to 1850. This book has very little affinity with the author's epoch-making Bengali work on the same subject, the arrangement adopted in the present work being altogether new and the latest facts, not anticipated in the Bengali treatise, having been incorporated in it. It has been accepted by orientalists everywhere as the most complete and authoritative work on the subject. The book is illustrated by many pictures including five coloured ones.

Sylvain Levi (Paris)—" I cannot give you praises enough—your work is a *Chintamani*—a *Ratnakara*. No book about India would I compare with yours......Never did I find such a realistic sense of literature......Pandit and Peasant, Yogi and Raja mix together in a Shakespearean way on the stage you have built up."

D. C. Phillott—" I can well understand the enthusiasm with which the work was received by scholars, for even to men unacquainted with your language, it cannot fail to be a source of great interest and profit."

Jules Bloch (Paris)—" Your book I find an admirable one and which is the only one of its kind in the whole of India."

The Times Literary Supplement, London, June 20, 1912—" In his narration, as becomes one who is the soul of scholarly candour, he tells those, who can read him with sympathy and imagination more about the Hindu mind and its attitude towards life than we can gather from 50 volumes of impressions of travel by Europeans. Loti's picturesque account of the rites practised in Travancore temples, and even M. Chevrillon's synthesis of much browsing in Hindu Scriptures, seem faint records by the side of this unassuming tale of Hindu literature. Mr. Sen may well be proud of the lasting monument he has erected to the literature of his native Bengal."

The Spectator, June 12, 1912—" A book of extraordinary interest to those who would make an impartial study of the Bengali mentality and character—a work which reflects the utmost credit on the candour, industry and learning of its author. In its kind his book is a masterpiece—modest, learned, thorough and sympathetic. Perhaps no other man living has the learning and happy industry for the task he has successfully accomplished."

From a long review by *H. Kern* in the *Bijdragen of the Royal Institute for Taal* (translated by Dr. Kern himself)—" Fruit of investigation carried through many years......highly interesting book......the reviewer has all to admire in the pages of the work, nothing to criticise, for his whole knowledge is derived from it."

The Empire, August 31, 1918—" As a book of reference Mr. Sen's work will be found invaluable and he is to be congratulated on the result of his labours. It may well be said that he has proved what an English enthusiast once said that ' Bengali unites the mellifluousness of Italian with the power possessed by German for rendering complex ideas.' "

Bengali Ramayanas, by Rai Bahadur Dineschandra Sen, B.A., D.Litt. Demy 8vo. pp. 335. Rs. 7-8.

In this book the author advances certain theories regarding the basic materials upon which the Epic of Valmiki was built and the ideals presented therein as also the sources of the Bengali Ramayanas and the principles contained in them.

The Times Literary Supplement, April 7, 1921.—" The Indian Epics deserve closer study than they have hitherto received at the hands of the average Englishmen of culture. Apart from the interest of the main themes, the wealth of imagery and the beauty of many of the episodes, they are storehouses of information upon the ancient life of India and a key to the origin of customs which still live. Moreover they show many curious affinities to Greek literature which suggest the existence of legends common to both countries......

The main theme of these lectures is the transformation of the old majestic Sanskrit epic as it came from the hands of Valmiki to the more familiar and homely style of the modern Bengali versions. The Ramayana, we are told, is a protest against Buddhist monasticism, the glorification of the domestic home. The Bengali versions, by reducing the grandeur of the heroic cha-virtues. proclaiming that there is no need to look for salvation outside the racters, to the level of ordinary mortals, bring the epic within the reach of the humblest peasant ; they have their own virtues, just as the simple narrative of the Gospels has its own charm, though it be different in kind from that of Isaiah's majestic cadences."

From a review in the *Journal of Royal Asiatic Society* by *Sir George Grierson*—" This is the most valuable contribution to the literature on the Ramasaga which has appeared since Professor Jacobi's work on the Ramayana was published in 1893. The latter was confined to Valmiki's famous epic, and the present volume, from the pen of the veteran author of the *History of Bengali Language and Literature*, carries the inquiry on to a further stage and throws light both on the origins of the story and on its later developments."

The Vaishnava Literature of Mediæval Bengal, by Rai Bahadur Dineschandra Sen, B.A., D.Litt. Demy 12mo. pp. 312. Rs. 1-6.

The book contains a connected history of the influence of Vaishnava Literature of the Mediæval Age on the development of Bengali Language, with concluding chapters on the relation between the Buddhistic and Vaishnava creeds and similarity between Vaishnavism and Christianity. It clearly shows how religion once played a great part in the building up of our national literature.

William Rothenstein.—"I was delighted with your book, I cannot tell you how touched I am to be reminded of that side of your beloved country which appeals to me most—a side of which I was able to perceive something during my own too short visit to India. In the faces of the best of your countrymen I was able to see that spirit of which you write so charmingly in your book......So once more I send you my thanks for the magic carpet you sent me, upon which my soul can return to your dear land. May the songs of which you write remain to fill this land with their fragrance; you will have use of them, in the years before you, as we have need of all that is best in the songs of our own seers in the dark waters through which we are steering."

From a long review in the *Times Literary Supplement*, 26th April, 1918 —"It is an authentic record of the religious emotion and thought of that wonderful land of Bengal which few of its Western rulers, we suspect, have rightly comprehended, not from lack of friendly sympathy but simply from want of precisely what Mr. Sen better than any one living, better than Sir Rabindranath Tagore himself, can supply."

J. D. Anderson, Esq., Professor, Cambridge University—"I have read more than half of it. I propose to send with it, if circumstances leave me the courage to write it, a short Preface (which I hope you will read with pleasure even if you do not think it worth publication) explaining why, in the judgment of a very old student of all your works, your book should be read not only in Calcutta, but in London, and Paris, and Oxford and Cambridge. I have read it and am reading it with great delight and profit and very real sympathy."

Chaitanya and His Age (*Ramtanu Lahiri Fellowship Lectures for 1919 and 1921*), by Rai Bahadur Dineschandra Sen, B.A., D.Litt., with a Foreword by Prof. Sylvain Levi. Demy 8vo. pp. 453. Rs. 6-0.

The book gives a complete and consistent history of Chaitanya, his religious views, and of the sects that follow his religion, with an account of the condition of Bengal before the advent of the great subject of the memoirs. Everything dealt with in the book is based on old authority.

Chaitanya and His Companions, by Rai Bahadur Dineschandra Sen, B.A., D.Litt. Demy 8vo. pp. 341. Rs. 2-0.

The book presents short life-sketches of Sri Chaitanya and his Bhaktas with a general history of the Vaishnava doctrine and a comparative study of mysticism (occidental and oriental).

Bengali Prose Style, by Rai Bahadur Dineschandra Sen, B.A., D.Litt. Demy 8vo. pp. 184. Rs. 4-4.

The book throws light on the linguistic features of the earliest period of our modern prose literature (1800 to 1857) and gives many interesting specimens of the ever-changing forms of our progressive speech. In fact, it is a history of the evolution of modern Bengali Prose.

Vaṅga-Sahitya-Parichaya or Typical Selections from Old Bengali Literature. Edited by Rai Bahadur Dineschandra Sen, B.A., D.Litt. In two parts. Royal 8vo. pp. 2087. Rs. 16-12.

These volumes contain specimen writings of known or unknown Bengali authors from the ancient times down to the middle of the eighteenth century, thus showing the development of the Bengali style and Bengali language. The meanings of old and difficult words and phrases have been fully given on each page in foot-notes. Several beautiful coloured pictures illustrate the Volumes.

Sir George Grierson—" Invaluable work....................That I have yet read through its 1900 pages I do not pretend, but what I have read has filled me with admiration for the industry and learning displayed. It is a worthy sequel to your monumental History of Bengali Literature, and of it we may safely say, '*finis coronat opus.*' How I wish that a similar work could be compiled for other Indian languages, specially for Hindi."

Folk Literature of Bengal, by Rai Bahadur Dineschandra Sen, B.A., D.Litt. Demy 8vo. pp. 404. Rs. 4-4.

In this book the author traces the sources of Folktales and through the mirror of some of these tales shows the ancient customs and thoughts of the people of Bengal—the materials of hidden historical knowledge which may go a great way towards the reconstruction of a history of this province.

Eastern Bengal Ballads—Mymensingh, Vol. I, Part I, by Rai Bahadur Dineschandra Sen, B.A., D.Litt. Royal 8vo. In two parts, complete in 900 pages. Rs. 7-8.

This volume contains an English rendering of the original Bengali ballads with an introduction by the compiler in Part I and the Bengali text in Part II. There are eleven pen and ink sketches attached to the work and a literary map indicating the position of the villages connected with the incidents of the ballads has been appended to Part I. The excellence of these ballads which reveal altogether a new find of supreme interest in the field of old Bengali literature has been attested to by European critics and Lord Ronaldshay says in the foreword written by him that "these ballads should prove a mine of wealth alike to the philologist and the historian and last, but not least, to the administrator who seeks to penetrate the inner thought and feeling of the people."

Do. Vol. II, Part I. Edited with Introduction and Notes, by Rai Bahadur Dineschandra Sen, B.A., D.Litt. (with 21 illustrations). Royal 8vo. pp. 546. Price Rs. 7-8.

Do. • **(Maimansingha Gitika),** Vol. I, Part II. Rs. 5-0.

Purva-Banga Gitika, Vol. II, Part II. Edited with Introduction and Notes, by Rai Bahadur Dineschandra Sen, B.A., D.Litt. (with 21 illustrations). Royal 8vo. pp. 585. Rs. 5.

"The Asiatic Review," July, 1927. 'Eastern Bengal Ballads. Edited by Dineschandra Sen, Vol. II, Parts I and II (Calcutta University Press).

' We are pleased to notice that this collection is being continued. The present volume has a lengthy introduction, by no means too long. The first part contains the English translation of the second. It is most satisfactory indeed that each ballad is preceded by an introduction of its own which gives full details as regards the ballads. In conclusion, it ought to be stated that the whole get-up of the volumes, especially the type and paper, gives great credit to the University Press.'

Kavikankan Chandi, Part I. Edited by Rai Bahadur Dineschandra Sen, Charuchandra Banerjee and Hrishikesh Basu. Rs. 6-0.

In the preface of the book there is an interesting account of the original manuscripts of the Chandikavya preserved in the temple of Singhabahini attached to the house of the poet at Damunya. The present edition which is based on a copy of the original manuscripts brings the poem up to the story of Kalaketu **and contains 350 pages of Royal 8vo. size.**

Kabikankan Chandi, Part II. Edited by Rai Bahadur Dineschandra Sen, B.A., D.Litt., Charu Banerjee, B.A., and Hrishikesh Bose, M.A., pp. 685. Rs. 6.

Chandimangala-bodhini or Notes on Kavikankan-Chandi, Part I, by Charuchandra Banerjee. Royal 8vo. pp. 672. Rs. 6.

In this book the author, who is also one of the joint-editors of the text of Kavikankan Chandi, has given a very elaborate commentary on Part I of the text already published by the University.

Govindadas's Karcha. Edited with elaborate Introduction and Notes by Rai Bahadur Dineschandra Sen, B.A., D.Litt. Royal 8vo. pp. 103. Rs. 1-8.

Gopichandra, Part I, Edited by Rai Bahadur Dineschandra Sen, B.A., D.Litt., and Mr. Basantaranjan Ray. Royal 8vo. pp. 311. Rs. 4-8.

Do. Part II, Royal 8vo. pp. 434. Rs. 6-0.

It is a recension of the story of Raja Gopichandra, one of the greatest pre-Moslem legends of Bengal, as taken down from oral recitation in Northern Bengal. The text has been supplemented by different other recensions from Bengal, as printed by other scholars.

Early Bengali Prose, by S. R. Mitra. Demy 8vo. pp. 184. Rs. 3-0.

The book contains a few typical specimens of old Bengali Prose which was written before the advent of British rule and the establishment of the printing press in Bengal. By the compilation of this volume, the author has established the fact that there existed a considerable amount of Bengali Prose writing long before the Serampore Missionaries or the Pandits of the Fort William College or even Raja Rammohan Roy ever dreamt of creating a general prose style.

Bengali Literature in the Nineteenth Century (*Premchand Roychand Studentship thesis, 1917*), by S. K. De, M.A., D.Lit. Demy 8vo. pp. 530. Rs. 8-6.

It is a historical review of the course of Bengali literature from its decadence after Bharatchandra's death to its rejuvenation under the British influence with a background of social and political history. The materials have been collected from sources hitherto inaccessible to many.

"The more I peruse your intensely interesting and excellently written work on Bengali literature, the more does it fascinate me. You have left no stone unturned to present to the reader an exhaustive history, in fact, I venture to say, the most complete and valuable work on the subject that has as yet been published."—*Prof. J. F. Blumhardt, London.*

"It is a work involving much intelligent and diligent research..........." —*Prof. A. B. Keith, Edinburgh.*

The book has also been highly admired by Professors like *J. D. Anderson, Sylvain Levi, F. E. Pargiter, Jules Bloch,* etc., etc.

The Origin of Bengali Script (*Jubilee Research Prize, 1913*), by Rakhaldas Banerjee, M.A. Demy 8vo. pp. 122. Rs. 3-0.

The book gives a history of the development of the Bengali alphabet. It is a valuable contribution to Indian Palæography.

Glimpses of Bengal Life, by Rai Bahadur Dineschandra Sen, B.A., D.Litt. Demy 8vo. pp. 321. Rs. 4.

The work embodies the lectures delivered by the author in 1915 as Ramtanu Lahiri Research Fellow of the Calcutta University. The work throws light on many points connected with the social, political and religious history of Bengal. The last chapter contains *stray notes on some Bengali ballads*, the Minachetan *or the song of Gorakshanath, on Chandidas, Chaitanya's desertion of Nadiya and humour in Old Bengali poetry.*

***Matriculation Bengali Selections.** Crown 8vo. pp. 400. Rs. 2-8.

***Intermediate Bengali Selections.** Crown 8vo. pp. 432. Rs. 3-0.

Descriptive Catalogue of Bengali Manuscripts in the Calcutta University Library, Vol. I. Edited by Basanta Ranjan Ray, Vidvadvallabh and Basantakumar Chatterjee, M.A. Demy 8vo. pp. 252. Rs. 3-0.

Contains short description of 286 of the large collection of Bengali MSS. in the University of Calcutta.

3. OTHER INDIAN VERNACULARS

Typical Selections from Oriya Literature. Edited by Bijaychandra Mazumdar. Vol. I. Royal 8vo. pp. 303. Rs. 11-4.

Do. Vol. II. Royal 8vo. pp. 220. Rs. 11-4.

Do. Vol. III. Royal 8vo. pp. 519. Rs. 11-4 per copy or Rs. 22-8 for the full set of 3 Vols.

The special feature of this work is that in the introductory essays (8 in number) the historical and social background of the literature of Orissa has been clearly laid out, the hitherto unsettled chronology of the early poets has been definitely settled, the characteristic peculiarities of Oriya literature have been noted, the origin of Oriya Language has been for the first time carefully traced, and the merits of leading writers of various times have been critically considered.

Asamiya Sahityar Chaneki (Typical Selections from the Assamese Literature), compiled by Pandit Hemchandhra Goswami, M.R.A.S., F.R.A.S., of Assam Civil Service and Editor of " Hema-Kosha."

---

* Text-Book.

The book consists of three Volumes. In it the Assamese literature has been treated in six different periods on Historical and Philological considerations. The first period of *giti-yuga* (600 A.D.—800 A.D.) deals with the Cradle songs, the Pastoral songs, the Bihu songs and the ballads of Assam. The second period (800 A.D.—1200 A.D.) deals with the mantras and the aphorisms of Assam. In the third or Pre-Vaishnava period (1200 A.D.—1450 A.D.) the translation of the Puranas and the Ramayana in Assamese was taken in hand for the first time by writers like Hema Saraswati, Madhaba Kandali and Pitambara Dwija to prepare the way for Vaishnavism. In the fourth period or the Vaishnavite period (1450 A.D.—1800 A.D.) in which all the great writers of ancient Assamese literature flourished, the literature was chiefly employed for the propagation of Vaishnavism. The fifth period or the period of expansion begins about 1600 A.D. with the consolidation of the Ahom power in the country and extends up to 1800 A.D. about which time the country came under the British rule. This period was marked by great literary activity. The sixth period commences in 1800 A.D. and continues up to the present time.

Vol. I—Contains selections from the first three periods besides *an Introduction in English dealing with the history of the language and literature*. (*In the Press.*)

Vol. II—Contains selections from the fourth and the fifth period.

Part I—*Vaishnava Period,* pp. 420. Royal 8vo. Rs. 6-0.

Part II—*Vaishnava Period,* pp. 421-830. Royal 8vo. Rs. 6-0.

Part III—*Period of Expansion,* pp. 831-1162. Royal 8vo. Rs. 5-0.

Part IV—*Period of Expansion,* pp. 1163-1479. Royal 8vo. Rs. 5-0.

Vol. III, *Modern Period*—Contains selections from the last period and a *glossary of archaic words with meanings* will be appended to it.

Part I—pp. 347. Royal 8vo. Rs. 5-0.

Part II—pp. 348-648. Royal 8vo. Rs. 6-0.

Selections from Hindi Literature, compiled by Lala Sita Ram, B.A., Sahityaratna.

This work is divided into 6 books. Each book has an introduction in English and contains extracts from works of classical Hindi writers on the subject.

Book I—**Bardic Poetry**—Contains extracts from the *Prithiraj Rasau* of Chand Bardai, the *Bisaldev Rasau* of Nalha, the *Bir-singh-Charit* of Kesav Das, the *Sivaraj Bhushana* and the *Siva Baoni* of Bhushan, the *Chhatra Prakash* of Gore Lal, the *Raj Bilas* of Man, the *Jang Nama* of Murlidhar, the *Hamir Rasau* of Jodh Raj, the *Sujan Charit* of Sudan, and the *Himmat Bahadur Birdavali* of Padmakar. Royal 8vo. pp. 351. Rs. 6-0.

Book II—**The Krishna Cult**—In this book the compiler has given extracts from the writings of the followers of Vallabhacharya including Sur Das and others commonly known as Asht Chhap, Nabhaji Gokul Nath, the oldest prose writer, and Dhruva Das. These writers have described loves of Krishna and Radha in a religious spirit and have nothing in common with ordinary writers of erotic Poetry. No other book has yet been published in Hindi in which the curious reader may find the hymns of each of the Asht Chhap with notices of the authors. Royal 8vo. pp. 383. Rs. 6-0.

Book III—**Tulsi Das**—whom Sir George Grierson calls the brightest star in the firmament of Indian Mediæval poetry 'stands unapproached and unapproachable in his niche in the Temple of Fame.' His works in extract have been set up in a book of their own with an introduction containing a short life of the poet and an account of his various works. Royal 8vo. pp. 291. Rs. 6-0.

Book IV—*With a learned foreword by Mahamahopadhyaya Ganganath Jha, M.A., D.Litt.*, Vice-Chancellor, University of Allahabad. **The Saints.**—The extracts given in this book are from the teachings of nineteen great saints including Swami Ramanand, Kabir, Guru Nanak, Guru Teg Bahadur. Guru Govind Singh and Mira Bai. Royal 8vo. pp. 390. Rs. 6-0.

Book V—**Arts Poetica**—This book deals with the Science of poetry and the extracts describe the various emotions and passions which constitute the essence of poetical compositions, to which Hindu writers have added fanciful classifications of women, technically called the Nayika-bhed. Royal 8vo. pp. 275. Rs. 3.

Book VI, Part I—**Other Poets** (*with a brief history of the Hindi Language*)—In this book extracts are given from the writings of Vidyapati, Malik Mohammad Jaisi, Kesava Das, Rahim, Raskhan, Mubarak, Usman, Senapati, Bihari Lal, Bhupati, and Sabal Singh Chauhan. Royal 8vo. pp. 324. Rs. 3.

Book VI, Part II—**Other Poets**—Begins with a *History of the Hindi Literature* with an appendix containing notes on the Awadhi, the Braja Bhasha, the Punjabi, the Maithili, the Marwari, the Jain Hindi, and the Urdu Literatures and gives extracts from the writings of 19 well-known Hindi writers ending with the great Haris Chandra of Benares. Royal 8vo. pp. 406. Rs. 6. **Complete set (Books I-VI)** Rs. 30.

"It is needless to say that selections made by this Master of Hindi are admirably done. We shall eagerly await the succeeding volumes, for which as for these we are confident of an enthusiastic reception."—The Hindustan Review, for July, 1923.

Selections from Classical Gujarati Literature, Vol. I, by I. J. S. Taraporewala, B.A., Ph.D., Professor of Comparative Philology and Lecturer in Gujarati in the Calcutta University. Royal 8vo. pp. 464. Rs. 5-0.

4. CLASSICAL TEXTS

(Prescribed by the University for different examinations.)

* **Matriculation Arabic Selections,** complied by Maulavi Muhammad Irfan, M.A. Royal 8vo. pp. 80. Rs. 1-12.

* **Matriculation Persian Selections,** compiled by Agha Muhammad Kazim Shirazi. Royal 8vo. pp. 97. Rs. 1-12.

* **Matriculation Selections in Classical Tibetan.** Royal 8vo. pp. 100. Rs. 2-0.

* **Matriculation Sanskrit Selections,** I (Prose). Crown 8vo. pp. 108. Re. 1-0.

* **Do.** II (Poetry). Crown 8vo. pp. 221. As. 10.

* **I.A. Arabic Selections,** compiled by Maulavi Muhammad Irfan, M.A. Royal 8vo. pp. 98. Rs. 2-0.

* **I.A. Persian Selections,** compiled by Agha Muhammad Kazim Shirazi. Royal 8vo. pp. 145. Rs. 2-0.

* **I.A. Sanskrit Selections.** Crown 8vo. pp. 195. Rs. 2-0.

* **B.A. Honours Arabic Selections.** Royal 8vo. pp. 144. Rs. 2-8.

* **B.A. Pass Arabic Course,** I (old Selections). Royal 8vo. pp. 88. Rs. 1-8.

* **Do.** II. Royal 8vo. pp. 80. Rs. 1-8.

---

* Text-Book.

* **B.A. Pass Arabic Selections,** compiled by Maulavi Md. Irfan, M.A. Royal 8vo. pp. 75. Rs. 1-8.

* **B.A. Honours Persian Course.** Royal 8vo. pp. 314. Rs. 2-8.

* **B.A. Pass Persian Course** (old Selections). Royal 8vo. pp. 157. Rs. 1-12.

* **B.A. Pass Persian Selections,** compiled by Agha Muhammad Kazim Shirazi. Royal 8vo. pp. 245. Rs. 2-0.

* **M.A. Persian Course.** Demy 8vo. pp. 225. Rs. 2-8.

Gowhar-i-Murad, edited by Aga Mahammad Kazim Shirazi. Royal 8vo. pp. 120. Rs. 3.

Diwan-i-Nasir-i-Khusraw, edited by Aga Mahammad Kazim Shirazi. Royal 8vo. pp. 77. Rs. 2.

5. TIBETAN

She-rab-dong-bu, by Major W. L. Campbell, C.I.E. Royal 8vo. pp. 137. Rs. 6-12.

Or Tree of Wisdom—a metrical translation in Tibetan of a Sanskrit ethical work entitled *Prajna danda* written by Nagarjuna. The present publication is an English version of the Tibetan work, the text and the translation being printed on opposite pages.

6. ENGLISH TEXTS, &c.

* **Selections from the Bible,** Part I. Crown 8vo. pp. 498. Rs. 2-8.

* **Do.** Part III. Crown 8vo. pp. 489. Rs. 2-8.

* **Shakespeare's Comedy of Errors,** edited by Rev. J. C. Scrimgeour, M.A. Crown 8vo. pp. 187. Rs. 1-4.

Ben Jonson's Volpone or the Fox. Re. 1-0.

* **Text-book.**

A Syllabus of Poetics, by Dr. H. Stephen, (Second Edition, Revised and Enlarged). Demy 8vo. pp. 300. Rs. 3. [Rs. 2 for Post-Graduate Students of the Calcutta University].

This book points out the fundamental ideas regarding poetry contained in the works of Wordsworth, Coleridge, Shelley, and Aristotle, and expands, explains and applies them to some extent, with a view to helping students to think out the subject for themselves.

On the Poetry of Matthew Arnold, Robert Browning and Rabindranath Tagore, by A. C. Aikat, M.A. Royal 8vo. pp. 346. Rs. 7-8.

This book embodies a series of lectures on the writings of these three poets, and a comparative review of their works.

Othello, the Moor of Venice. Edited by Rev. J. C. Scrimgeour, M.A. Crown 8vo. pp. 281. Rs. 2-0.

* **Lahiri's Select Poems.** Crown 8vo. pp. 205. Rs. 1-8.

* **Select Readings from English Prose.** Crown 8vo. pp. 224. Rs. 1-8.

* **Selections from W. Irving.** Crown 8vo. pp. 331. Rs. 1-12.

* **Intermediate Prose Selections.** Crown 8vo. pp. 412. Rs. 3-0.

* **Intermediate Poetical Selections.** Crown 8vo. pp. 360. Rs. 3-0.

VII. MATHEMATICS

† **Matrices and Determinoids,** Vol. I (*Readership Lectures delivered at the Calcutta University*), by C. E. Cullis, M.A., Ph.D., D.Sc. Sup. Royal 8vo. pp. 442. *English price* 24*s*. net.

Contents:—Chap. I—Introduction of Rectangular Matrices and Determinoids.

---

* Text-Book.

† *The right of publication of this book is held by and copies may be had of the Cambridge University Press, Fetter Lane, London,* E. C. 4.

,, II—Affects of the Elements and Derived Products of a Matrix or Determinoid.
,, III—Sequences and the Affects of Derived Sequences.
,, IV—Affects of Derived Matrices and Derived Determinoids.
,, V—Expansion of a Determinoid.
,, VI—Properties of a Product formed by a Chain of Matrix Factors.
,, VII—Determinoid of a Product formed by a Chain of Matrix Factors.
,, VIII—Matrices of Minor Determinoids.
,, IX—Rank of a Matrix and Connections between the Rows of a Matrix.
,, X—Matrix Equation of the First Degree.
,, XI—Solution of Any System of Linear Algebraic Equations.

Prof. Cullis will earn the gratitude of mathematical students for affording them the opportunity of obtaining a right perspective of an important branch of pure mathematics, whose developments so far have appeared in scattered notes and memoirs not always easy of access. Examples are abundant, and, while a large number of them are illustrative, there is a good collection of suggestive exercises indicating the directions in which further original work may be done.—*The Journal of Education.*

The chief feature of this book is that it deals with rectangular matrices and determinoids as distinguished from square matrices and determinants, the determinoid of a rectangular matrix being related to it just as a determinant is related to a square matrix. The author endeavours to set forth a complete theory of these two subjects, and uses the first volume to give the most fundamental portions of the theory. Two more volumes are promised, the second to give the more advanced portions of the theory, and the third its applications.

This is new ground and the author has done a splendid piece of work and with the publishers deserves much credit—*Mathematical Teacher (Syracuse, U. S. A.)*

Matrices and Determinoids, Vol. II. Sup. Royal 8vo. pp. 573. *English Price* 42*s*. net.

Contents :—Chap. XII—Compound Matrices.
,, XIII—Relations between the Elements and Minor Determinants of a Matrix.
,, XIV—Some Properties of Square Matrices.
,, XV—Ranks of Matrix Products and Matrix Factors.
,, XVI—Equigradent Transformations of a Matrix whose Elements are Constants.
XVII—Some Matrix Equations of the Second Degree.
,, XVIII—The Extravagances of Matrices and of Spacelets in Homogeneous Space.

---

* *The right of publication of this book is held by and copies may be had of the ambridge University Press, Fetter Lane, London,* E. C. 4.

Chap. XIX—The Paratomy and Orthotomy of Two Matrices and of Two Spacelets of Homogeneous Space.

The outstanding feature of the work, which the author properly emphasises, is the detailed discussion of rectangular, as distinguished from square, matrices. For this reason alone the work ought to give a great stimulus to the subject, and we hope that the publication of the whole treatise will not be long delayed. Until it is finished, it will be difficult, if not impossible, to give a proper appreciation of it, especially as the author introduces so many new symbols and technical terms. One thing, however, is certain : we now have the outlines of a calculus of matrices in which the operations of addition, subtraction, and multiplication are definite.—*Nature.*

The present volume worthily maintains the traditions of the Cambridge University Press, and is a most valuable addition to the rapidly growing series of volumes for which the Readership at the University of Calcutta is responsible.—*Science Progress.*

* **Matrices and Determinoids,** Vol. III, Part I, Royal 8vo. pp. xx+682. *English price* £3 3*s*. net. *Indian price* Rs. 45.

Contents :—Chap. XX—The Irresoluble and Irreducible Factors of Rational Integral Functions.
,, XXI—Resultants and Eliminants of Rational Integral Functions and Equations.
,, XXII—Symmetric Functions of the Elements of Similar Sequences.
,, XXIII—The Potent Divisors of a Rational Functional Matrix.
,, XXIV—Equipotent Transformations of Rational Integral Functional Matrices.
,, XXV—Rational Integral Functions of a Square Matrix.
,, XXVI—Equipment Transformations of a Square Matrix whose Elements are Constants.
,, XXVII—Commutants.
,, XXVIII—Commutants of Commutants.
,, XXIX—Invariant Transformands.
Appendices.

* **Chapters on Algebra** (being the First Three Chapters of Matrices and Determinoids, Vol. III), by C. E. Cullis, M.A., Ph.D., D.Sc. Sup. Royal 8vo. pp. 191. Rs. 11-4.

---

* *The right of publication of this book is held by and copies may be had of the Cambridge University Press, Fetter Lane, London,* **E. C. 4.**

This volume deals with rational integral functions of several scalar variables as also with functional matrices.

* **Functions of Two Variables,** by A. R. Forsyth, F.R.S. Sup. Royal 8vo. pp. 300. Rs. 11-4.

The author's purpose is to deal with a selection of principles and generalities that belong to the initial stages of the theory of functions of two complex variables. The consideration of relations between independent variables and dependent variables has been made more complete with illustrations in this publication.

Analytical Geometry of Hyper-spaces, Part I (*Premchand Roychand Studentship thesis, 1954*), by Surendramohan Gangopadhyay, D.Sc. Demy 8vo. pp. 93. Rs. 1-14.

Do. Part II. Demy 8vo. pp. 121. Rs. 3-12.

It deals with certain interesting problems in n-dimensional Geometry, the method adopted being one of deduction from first principles. The second part contains certain interesting results in the Geometry of Hyper-spaces, which is now recognised as an indispensable part of that science with extensive applications in mathematical Physics. In the treatment of subject-matter, the easiest possible methods have been adopted, so that the discussions can be followed by an ordinary student of Mathematics without a knowledge of Higher Mathematics.

Theory of Higher Plane Curves, Vol. I, by Surendramohan Gangopadhyay, D.Sc. *Second Edition* (*thoroughly revised and enlarged*). Demy 8vo. pp. 413. Rs. 6-8.

The first edition of the work published some years back was designed to meet the syllabus prescribed by the University of Calcutta for the Master's Degree and intended as an introductory course suitable for students of higher Geometry. The present Volume, which is a *thoroughly revised and enlarged* edition of the earlier one, includes new materials together with recent researches which would not only be of use to the students for the Master's Course, but also would encourage independent thinking in students of higher studies engaged in research work.

Do. Vol. II. *Second Edition, thoroughly revised and enlarged.* Demy 8vo. pp. 408. Rs. 4-8.

This Volume deals with the application of the theory in studying properties of cubic and quartic curves.

---

* *The right of publication of this book is held by and copies may be had of the Cambridge University Press, Fetter Lane, London,* E. C. 4.

Parametric Co-efficient (*Griffith Memorial Prize, 1910*), by Syamadas Mukhopadhyay, M.A., Ph.D. Demy 8vo. pp. 31. Rs. 3-0.

Vector Calculus (*Griffith Memorial Prize, 1917*), by Durgaprasanna Bhattacharyya, M.A. Demy 8vo. pp. 91. Rs. 3-0.

An attempt has been successfully made in this book by the author to place the foundation of vector-analysis on a basis independent of any reference to cartesian co-ordinates and to establish the main theorems of that analysis directly from first principles as also to develop the differential and integral calculus of vectors from a new point of view.

Solutions of Differential Equations (*Premchand Roychand Studentship thesis, 1896*), by Jnansaran Chakravarti, M.A. Demy 8vo. pp. 54. Rs. 3-12.

The subject of the book is an enquiry into the nature of solutions of differential equations, chiefly with reference to their geometrical interpretation, and the investigation of the connection that exists between the complete primitive and singular solution.

Reciprocal Polars of Conic Sections (*Premchand Roychand Studentship thesis, 1900*), by Krishnaprasad De, M.A. Demy 8vo. pp. 66. Rs. 3-0.

Khandakhadyakam, edited by Pandit Babua Misra, Jyotishacharyya. Demy 8vo. pp. 217. Rs. 2-0.

The book is an astronomical work by the great scholar Brahmagupta. It contains the commentary called *Vasana-Bhasya* by Ameraja.

VIII. SCIENCE

1. PHYSICS AND CHEMISTRY

Progress of Physics, by A. Schüster, D.Sc. Demy 8vo. pp. 174. Rs. 3-15.

Do. (for Registered Graduates). Rs. 2-4.

It traces the changes due to the sequence of discoveries in the domain of Physical Sciences during 1875-1908.

Theory of Electro-Magnetism, by G. J. Walker, M.A., D.Sc., F.R.S. Demy 8vo. pp. 60. Rs. 3-6.

Do. (for Registered Graduates). Rs. 1-8.

The book puts some of the most important developments of electro-magnetic theory into a connected and convenient form.

***Optical Theories,** by D. N. Mallik, B.A., Sc.D. Demy 8vo. pp. 191. Rs. 8-1.

The book traces the development of optical theories from the earliest times to the present day. Its subject-matter being the one great general problem of modern Physics, it will be really helpful to understand the relation between the different theories, so that one may be clear as to how much is known for certain and how much is mere speculation.

† **The Principle of Relativity,** by M. N. Saha, D.Sc., and S. N. Bose, M.Sc. (with a Historical introduction by P. C. Mahalanobis). Demy 8vo. pp. 248. Rs. 4-8.

English rendering of the original papers by A. Einstein and H. Minkowski.

Molecular Diffraction of Light, by C. V. Raman, M.A., D.Sc., F.R.S. Demy 8vo. pp. 113. Rs. 3-0.

In this book the author discusses the general theory of the molecular scattering of light in all refractive media, including in a comprehensive survey, the case of gases, vapours, liquids, crystals, and amorphous solids.

Organic Theo-compounds, by Sir P. C. Ray, Kt., C.I.E., D.Sc., Ph.D. Royal 8vo. pp. 74. Rs. 1-8.

2. BOTANY

Indian Medicinal Plants, by Lieut.-Col. K. R. Kirtikar, F.L.S., I.M.S., and Major B. D. Basu, I.M.S. (Retd.) Nicely bound in 2 Vols. Plates kept in nice cardboard cases. Rs. 275-0.

---

* *The right of publication of this book is held by the Cambridge University Press.*

† *The sale of the book is restricted within India.*

The book contains botanical description, names in vernaculars, properties and uses of over 1,300 Indian plants. Neatly printed on thick art paper (1,419 pages) with clear illustrations in above 1,000 royal 4to-sized lithographic plates. A very rare and valuable work of reference to Botanists, medical men, manufacturers of indigenous drugs and Agricultural and Forest Departments.

"To real investigators in this field (of indigenous systems of medicine) the monumental work on *Indian Medicinal Plants* ought to be indispensable...... Apart from the value of the book to the medical profession, it is helpful also in tapping the resources of the country for the manufacture of drugs."—*New India.*

"The Imperial and Provincial Agricultural and Forest Departments of British India should make use of the information brought together in this monumental work. All Native States should have medical plant gardens and pharmaceutical laboratories and their Agricultural and Forest Departments should be provided with copies of this book. Now that it has been published, the educated section of the public should insist that all indigenous physicians of repute and all the leading pharmaceutical factories should be able to scientifically identify the plants they use."—*Modern Review.*

3. MEDICINE AND SURGERY

Chemistry and Toxicology of *Nerium Odorum with a description of a newly separated Principle.* (*Coate's Memorial Prize, 1901*), by Rai Bahadur Chunilal Basu, M.B., F.C.S. Demy 8vo. pp. 32. Rs. 3-12.

A treatise on the properties of *Nerium Odorum*, the sweet-scented oleander, known by the name of *Karabi* or *Kaner.*

Terminalia Arjuna (*Coate's Memorial Prize, 1908*), by Lalmohan Ghoshal, L.M.S. Rs. 3-12.

The book gives a description of the plant and explains its popular uses, chemical composition, and therapeutic action.

Diabetes, by Indumadhab Mallik, M.A., M.D., B.L. Demy 8vo. pp. 43. Rs. 3-12.

A treatise on Diabetes—a disease most widely prevalent in Lower Bengal.

Studies on Hæmolysis (1st edition), by U. N. Brahmachari, M.A., M.D., Ph.D. Demy 8vo. pp. 71. Rs. 4-8.

Do. (2nd edition). **Rs. 4-8.**

Among several other new facts brought to light by the author by the study of the physical aspects of hæmolysis, two discoveries, *viz.*, the fallacy of the hæmozonic value of blood, as worked out by Sir A. E. Wright, and a new method of testing blood, are of great value. All these are explicitly dealt with in this work.

Surgical Instruments of the Hindus, Parts I, Demy 8vo. pp. 476, and II, Demy 8vo. pp. 172, by Girindranath Mukhopadhyay, Vishagacharyya, B.A., M.D., F.A.S.B. (*Griffith Memorial Prize, 1909*). Rs. 9-0.

Do. (For Members of the Senate). Rs. 6-0.

"............The book represents many years of laborious investigations—a work of real research and erudition. It is undoubtedly the most important work upon this subject which has yet been written in the English language. It is full of interesting informations and is a valuable contribution to the history of Medical science. Dr. Mukerjee is a pioneer in this field of research. It is of course impossible in a short notice to give an adequate account of a scientific work devoted to a special study, but his discovery that the surgical instruments in use in Europe were only modifications of those used by our surgeons in ancient days is no doubt startling. The book is exhaustive, original and informing and it reflects the utmost credit on the industry, learning and research of its author. From many neglected, forgotten and unexpected corners, he has accumulated a mass of materials and compiled a systematic account of the instruments used by the Hindu Surgeons, about 3,000 years ago. A field of study which is unknown to many is here made accessible to all by the labour of an Indian. It has the advantage of being written by one, who is not only a noted surgeon of Calcutta but is also a profound Sanskrit scholar.........No brief analysis of Dr. Mukerjee's work is possible. The work is divided into nine chapters, in which he describes each instrument by its Sanskrit name with a comparative study of similar instruments from the surgical catalogues of other nations. Besides, there is a learned preface, and a carefully prepared index of Sanskrit and English words. The book is of extraordinary interest to those who would make an impartial study of the surgery of the Hindus. The foot-notes contain the Sanskrit originals, the source of Dr. Mukerjee's descriptions of the instruments. The subject of ancient Indian medical literature has been little noticed by the European scholars. The contributions from Wilson, Wise, Jolly, Cordier and Hoernle are no doubt important but their works cannot compare with the present in the amount of original research and complete mastery of the subject. Dr. Mukerjee quotes with becoming gratitude the help he had derived from his predecessors in this field of research. One is impressed as he advances through this valuable work that the author has spared no pains to make the work useful and instructive........."—*Bengalee.*

"............The results of your investigations have been a revelation to me............In any case, a perusal of your two volumes must convince any unprejudiced reader that the development of the healing art in India must always occupy an important place in the history of civilisation. We hear a great deal of 'culture' now-a-days, and it does not always wear a beneficent aspect. But peace has her victories as well as war, and it is evident that the humane achievements of the Indian disciples of Aesculapius can no longer be ignored. It is a pleasant reflection that henceforth the medicine and surgery of the East will be allied in harmonious conjunction with the same sciences as cultivated in the West, and the happiest results may be expected from their sisterly rivalry............"—*Charles H. Tawney.*

History of Indian Medicine, by the same author. With a foreword by Sir Asutosh Mookerjee, Kt., C.S.I., etc. (*Griffith Prize Essay for 1911*).

Vol. I, Demy 8vo. pp. 403. Rs. 6.

Do. Vol. II, Demy 8vo. pp. 433. Rs. 6.

The work consists of notices, Biographical and Bibliographical, of the Ayurvedic Physicians and their works on Medicine from the earliest ages to the present times. And as deities are said to be the propounders of the healing art, the notices of the gods have been culled from the Vedas and the Puranas. It traces the origin and development of Indian Medicine from the most ancient times and naturally the gods and goddesses, seers and sages, who celebrated the Science find a place here.

"It is difficult to overestimate the importance of the work..............The valuable Bibliography is eloquent of the erudition and labour of the author, ...History of Vaccination and inoculation is a highly interesting study. ....Of its value as a work of reference it is indeed superfluous to speak. ....We hope that all educated men who are interested in the history of Medicine will welcome the comprehensive, Biographical and Bibliographical Studies of Ancient Physicians of India."—*The Indian Medical Record.* Feb., 1925.

Bhela Samhita (same as Vol. VI of the Journal of the Department of Letters). Royal 8vo. pp. 286. Rs. 9.

It contains the complete text (in Sanskrit) of the *Bhela Samhita,* one of the most ancient and valuable treatises on Indian medicine.

4. ANTHROPOLOGY

Lectures on Ethnography, by Rao Bahadur L. K. Anantakrishna Iyer. Royal 8vo. pp. 302. Rs. 6-0.

The materials gathered for the preparation of the lectures are mainly from a first-hand study of the people of South India in general and of Malabar, Cochin and Travancore in particular. The lectures have been properly illustrated by photographs taken from different parts of South India.

Contents:—Anthropology, Ethnography and Ethnology—Race—Racial history of Malabar, Cochin and Travancore—Caste—Sex and Marriage—Family, Kinship and Social Organisation—Magic, Sorcery and Witchesyt—Evolution of Taste in Dress and Ornaments—Village Community in South India.

First Outlines of a Systematic Anthropology of Asia, by V. Giuffrida-Ruggeri (translated from Italian by Haranchandra Chakladar, M.A.). Royal 8vo. pp. 110. Rs. 1-8.

It gives an account of the anthropometric characteristics in respect of stature, cephalic index, and nasal index of living subjects with additional information on the subject obtained by the author from different sources.

Hos of Seraikella, Part I., by Anathnath Chatterjee, M.B. B.S., and Tarakchandra Das, M.A., Royal 8vo., pp. 94. (Profusely illustrated). Rs. 2.

This is the first of a series of papers started by the Anthropological Department of the University of Calcutta. The first part deals with the special characteristics of the life of the Hos of Seraikella, a state in the district of Singbhum. The book is of special interest to all students of Anthropology.

The Aborigines of the Highlands of Central India, by B. C. Mazumdar, B.L. Demy 8vo. pp. 90. Rs. 1-8.

In this monograph, the author has furnished a comprehensive view of all the tribes of Central India, and has suggested some new propositions regarding the origin of the racial characteristics of the *Sabara-Kol* people.

It has been shown for the first time in this book how a large number of aboriginal tribes of the highlands of Central India are interrelated and bear genetic affinity to one another and how their social and religious institutions tend strongly to prove that the area aforesaid has been the land of their racial characterisation.

Sir Edward A. Gait, the late Governor of Bihar and Orissa, who is very competent to express an opinion on the merits of the above propositions, says in his letter to the Registrar, Calcutta University : " I have not yet had time to study it carefully, but may say at once that I quite agree with his (author's) main point, viz., that the Kols, or Munda speaking peoples, have been in occupation of the highlands of Central India for many centuries." This noted scholar writes in his letter to the author: " It is wonderful how you manage to write on so many subjects without being able to use your eyes. Very few have been able to overcome a handicap like this and so successfully as you have."

Professor A. C. Haddon, F.R.S., of Cambridge, writes to the author: " Many thanks for your valuable and interesting little book on the Sabara-Kol people. I hope to make use of it in the future, but for the present I am engaged with New Guinea."

This distinguished anthropologist also writes to the Registrar, Calcutta University: " ....This little book strikes me as being a careful attempt to clear up some of the problems of that complicated region (the highlands of Central India), and, as such, is useful. ....The University (of Calcutta) has done well to publish the book."

Rai Bahadur Hiralal, the joint author of the Tribes and Castes of Central Provinces, supports the views of the author regarding all the main propositions.

IX. SIR ASUTOSH MOOKERJEE SILVER JUBILEE COMMEMORATION VOLUMES

These volumes contain essays contributed by the friends and admirers of the late Sir Asutosh Mookerjee on the occasion of the Silver Jubilee of his attaining the Degree of Doctor of Law of the University of Calcutta.—

		Rs.	A.
Vol. I, Arts & Letters, 1921, Royal 8vo. pp. 621	...	11	4
Vol. II, Science, 1922, Royal 8vo. pp. 484	...	11	4
Vol. III, *Orientalia*, Part 1, Royal 8vo. pp. 524	...	11	4
Do. ,, 2, Royal 8vo. pp. 757	...	11	4
*Do. ,, 3			

Individual papers contributed to the Volumes may be bought separately at the following rates fixed according to their size:

		Rs.	*a.*	*p.*
Not exceeding 16 pages ...	...	*0*	*12*	*0*
Above 16 but not exceeding 32 pages	...	*1*	*2*	*0*
,, 32 pages ,, 64 ,,	...	*1*	*14*	*0*
,, 64 ,,	...	*3*	*14*	*0*

Volume I. Rs. 11-4.

Contents—

1. J. N. Das Gupta, B.A. (Oxon.), I.E.S.—A Narrative of Bengal Transactions.

2. Shishirkumar Maitra, M.A., Ph.D.—The Romantic Element in the Modern Philosophy of Mathematics.

3. J. C. Coyaji, B.A., LL.B. (Cantab.), I.E.S.—Characteristics of Ancient Indian Trade.

4. Surendranath Sen, M.A.—Survival of Old Hindu Institution in Maharastra.

5. E. F. Oaten, M.A., LL.B. (Cantab.), I.E.S.—Megiddo: A Study of Military History.

6. Sasadhar Ray, M.A., B.L.—Origin of Language.

7. Ramchandra Rau Basavarsu, M.A., L.T. (Madras), F.R.E.S.—Some Features of Banking in India.

---

* In the Press.

8. Mohinimohan Bhattacharji, M.A., B.L.—Picodeller Mirandola: An Italian Neo-Platonist.

9. Jitendraprasad Niyogi, M.A.—Custom and Transit Duties in the Madras Presidency during Early British Rule.

10. S. Khuda Bukhsh, M.A., B.C.L. (Oxon.)—Politics of Islam.

11. Jogischandra Sinha, M.A.—History of Indian Commerce, 1765-1813.

12. Radhakamal Mookerjee, M.A., Ph.D.—The Guild in Modern India. Its Constitution and Expansions.

13. Hiralal Haldar, M.A., Ph.D.—Kant's Ethical Theory.

14. Bejoykumar Sarkar, A.B. (Harvard)—Land Transport in Mediæval India.

15. W. S. Urquhart, M.A., D.Phil. (Aberdeen)—Sankara and Prof. James Ward.

16. Captain J. W. Petavel, Late R. E.—Knowledge and Power.

17. Harimohan Bhattacharyya, Kavyatirtha, M.A.—The Doctrine of Maya and the Result of Modern Science.

18. Sitaram Banerjee, M.A., B.L.—A Plea for an Individualization of Punishment.

19. N. N. Sen Gupta, M.A., Ph.D. (Harvard)—On the Nature of Immediate Experience in the Light of Contemporary Epistemological Discussions.

20. Nirmalchandra Chatterjee, M.A.—The Chait Sing Tragedy.

21. H. Stephen, M.A., D.D. (Aberdeen)—Coleridge as a Thinker.

22. B. Mukherjee, M.A., F.R.E.S.—The New Yellow Peril.

23. P. Seshadri, M.A. (Madras)—Contemporary English Poetry.

24. W. C. Wordsworth, M.A. (Oxon.)—Education and Reconstruction in England.

25. H. Stephen, M.A., D.D. (Aberdeen)—The Philosophy of Anarchy and the Idea of Time.

26. Radhakamal Mookerjee, M.A., Ph.D.—The Data of Regional Economics.

27. R. N. Gilchrist, M.A. (Aberdeen), I.E.S.—Imperial Federation.

Volume II, Science. Rs. 11-4.

Contents—

1. C. E. Cullis, M.A. (Cantab), Ph.D. (Jena), D.Sc.: Hemipteric Matrices.

2. S. N. Bal, M.Sc. (Michigan):
   Cephaleuras Virescens, Kunzi (with plates).
3. D. N. Wadia, M.A., B.Sc. (Bom.):
   Formation of a White Garnet as the End-product of the Series of Changes initiated by Sanssuritisation (with Plate).
4. Sir P. C. Ray, Kt., C.I.E., D.Sc. (Edin.), Ph.D., F.C.S., and Maniklal Dey, M.Sc.:
   Interaction of Thio-urea with Mono., Di- and Trichloracetic Acids and Monochloracetic Eser.
5. Hemchandra Das-Gupta, M.A., F.G.S.:
   On the Occurrence of Francolite in Stony Meteorites.
6. Nilratan Dhar, D.Sc. (Lond.), Dr. es Sc. (Paris):
   Temperature Coefficients of Physiological Processes.
7. S. R. Bose, M.A., F.L.S.:
   Spore-culture of Panaeolus Cyanescens, B. & BR. (with Plate).
8. G. de P. Cotter, B.A., F.G.S.:
   On Indian Fossil Plants and the Gondwana Continent.
9. Ekendranath Ghosh, M.Sc., M.D.:
   A Revision of the Family Ophryascolecidae Claus (with Plates).
10. N. N. Sen-Gupta, M.A., Ph.D. (Harvard):
    A Study in Inhibition of Association.
11. Priyadaranjan Ray, M.A., and Pulinbihari Sarkar, M.Sc.:
    Compounds of Hexamethylenetetraniline with Complex Metallocyanides and Metallocyanic Acids.
12. Jnanendranath Mookerjee, M.Sc.:
    The Coagulation of Metal Sulphide Hydrosols.
13. N. N. Sen-Gupta, M.A., Ph.D. (Harvard):
    On the Disintegrative Function of Attention.
14. Rasiklal Datta, D.Sc.:
    Additive and condensation Products of Trinitro-*n*-Cresol.
15. C. V. Raman, M.A. (Madras), D.Sc.:
    Acoustical Knowledge of the Hindus.
16. Prafullachandra Mitter, M.A., Ph.D. (Berlin), and Judhishthirchandra Das, M.Sc.:
    On Tautomeric Changes in Phenylhydrozones of Orthoaldehydic and 1-4-aldehydic Acids.
17. P. J. Brühl, D.Sc., F.G.S., F.C.S., I.S.O.:
    On Paspalm Digitaria and Anastrophus: A Study (with Plates).
18. Prafullachandra Guha, M.Sc.:
    Behaviour of Phenyldithiocabazinic Acid towards Various Thiohalogenated compounds.

19. E. Vredenburg, B.Sc., B.T., A.R.C.S., A.R.S.M.:
    Concerning the Granites and Pegmatites of the Indian Peninsula.
20. Sisirkumar Mitra, D.Sc.:
    On Diffraction of Light by Apertures having the Form of a Segment of a Circle (with Plate).
21. Hemchandra Das-Gupta, M.A., F.G.S.:
    Notes on the Panchet Reptile.
22. Jitendranath Rakshit, M.Sc., F.S.C.:
    Estimation of Morphine, Codeine and Narcotine in Indian Opium.
23. Govardhanlal Datta, M.A.:
    Some Experiments in Ripple Motion (with Plate).
24. Jnanendrachandra Ghosh, D.Sc.:
    Ionisation of Electrolytes in Solution (with tables).
25. D. N. Mallik, B.A. (Cantab.), Sc.D. (Dublin), I.E.S.:
    Relativity of Time and Space.
26. Haripada Maiti, M.A.:
    A Study of Fatigue and Endurance.
27. Shyamadas Mukerjee, M.A., Ph.D.:
    A General Theorem in the Geometry of a Plane Curve.
28. Surendrachandra Dhar, M.Sc.:
    Direct Replacement of Negative Groups by Halogens.
29. Maurice Frechet:
    Esquisse d'une Theorie des Ensembles Abstraits.
30. Kalikumar Kumar, M.Sc.:
    Equilibrium in the Fractional Precipitation of Silver Chloride and Silver Bromide.
31. Lilananda Gupta, M.Sc.:
    Some Metallic Arsenates and Phosphates.
32. Manmathanath Ray, M.A., B.L.:
    On the Mobius Surface and Cone of the Fourth Degree (with Plates).
33. Sudhansukumar Banerjee, D.Sc.:
    On Harmonics associated with an Ellipsoid.
34. The College of Science, Calcutta and its Activities (with Plates).

Volume III, Orientalia, Part I. Rs. 11-4.

Contents:

1. A. Foucher, D.Litt.:
    The Influence of Indian Art on Cambodia and Java.
2. F. E. Pargiter, M.A. (Oxon.), I.C.S. (Retd.):
    Atatayin: an Old Legal Term.

3. Indradeva Tiwari, M.A. (Benares):
   The Concept of Purusha in Sankhya Philosophy.
4. Upendranath Ghoshal, M.A.:
   The Brahmanical Conception of the Science of Politics.
5. Gauranganath Banerji, M.A., Ph.D., F.R.S.A.:
   The Art of Gandhara.
6. Akshaykumar Sarkar, M.A.:
   The Particularity of the Hindu History and the Genius of the Hindu People.
7. Ramaprasad Chanda, B.A.:
   Early Indian Seamen.
8. Radhakamal Mookerjee, M.A., Ph.D.:
   Dravidian Elements in Indian Polity.
9. Rai Sahib Dineschandra Sen, B.A.:
   Domestic Element in the Popular Creeds of Bengal.
10. Satischandra Chatterji, M.A.:
    On the Ascertainment of Pramana in the Nyaya.
11. Dineschandra Bhattacharyya, M.A.:
    Paninian Studies in Bengal.
12. O. C. Gangoly, M.A., B.L.:
    On some Iconographic Parallels.
13. Radhakumud Mookerji, M.A., Ph.D.:
    Ancient Hindu Education as evidenced by the Brahmanas and Upanisads.
14. Surendranath Das-Gupta, M.A., Ph.D.:
    General Introduction to Tantra Philosophy.
15. G. Howells, M.A., Ph.D., B.Litt., B.D.:
    The Syrian Christian Church in India: its Origin and History.
16. L. K. Ananthakrishna Iyer, B.A., L.T., F.R.A.I.:
    Anthropology of the Roman Catholics of the Latin Rites in Malabar, Cochin and Travancore.
17. Haranchandra Chakladar, M.A.:
    Sidelights on Social Life in Ancient India: Studies in Vatsyayana's Kamasutra.
18. B. Barua, M.A., D.Lit. (Lond.):
    Valmiki as he reveals himself in his Poems.
19. Kalichbeg F. Mirza:
    A Mysterious Coincidence in the History of the Mahomedan World.
20. Arun Sen, B.A. (Cantab.):
    The Piprawa Relics.
21. Hemchandra Ray, M.A.:
    Was State-Socialism known in Ancient India?
22. K. M. Jhaveri, M.A., LL.B. (Bom.), J.P.:
    Influence of Bengali on Gujarati.

23. Aga M. Kazim Shirazi:
    Nau-ruz.
24. Nanigopal Majumdar, M.A.:
    The Sue Vihar Copper-plate of the Reign of Kaniska.
25. Indubhushan Banerjee, M.A.:
    The Guru in Sikhism.
26. D. R. Bhandarkar, M.A., Ph.D.:
    Origin of the Indian Alphabet.

Volume III, Orientalia, Part II. Rs. 11-4.

Contents:

1. Hemchandra Raychaudhuri, M.A., Ph.D.:
   The Laksmanasena Era.
2. B. C. Mazumdar, B.A., B.L.:
   The Origin and Character of the Purana Literature.
3. Surendranath Majumdar, Sastri, M.A.:
   The Dative Plural in Pali.
4. Mahamahopadhyay Ganganatha Jha, M.A., Ph.D.:
   Bodhayana's Prayascitta for Sea-Voyage.
5. I. J. S. Taraporewala, B.A. (Cantab.), Ph.D. (Wurz.), Bar-at-Law:
   A Sanskrit Version of Yasna IX.
6. Gilbert Slater, M.A., D.Sc.:
   Origins of Indian Civilisation.
7. Shams-ul-Ulema J. J. Modi, B.A. (Bom.), Ph.D. (Heidelberg), C.I.E., Diplom. Litteris et Artibus (Sweden):
   Some Iranian Forms of Invocation to God.
8. Vidhusekhara Bhattacharyya:
   Sankara's Commentaries on the Upanisads.
9. Mahamahopadhyay Satischandra Vidyabhusana, M.A., Ph.D.:
   Introduction of the Alphabet into Tibet.
10. Dhireshchandra Acharyya, Vidyaratna, Sastri, M.A., B.L.:
    The Doctrine of Revelation in the Rigveda.
11. Sir George A. Grierson, K.C.I.E., I.C.S. (Retd.), Ph.D., D.Litt., LL.D.:
    The Eastern School of Prakrit Grammarians and Paisaci Prakrit (with two plates).
12. I. J. S. Taraporewala, B.A. (Cantab.), Ph.D. (Wurz.), Bar-at-Law:
    Ṛṣi
13. John Van Manen:-
    Kacche Phalu: a Tibetan Moralist.

14. Shams-ul-Ulema J. J. Modi, B.A. (Bom.), Ph.D. (Heidelberg), C.I.E., Diplom. Litteris et Artibus (Sweden):
    The Taziks of the Nirang-i Sraosa Yast (with a genealogical table).
15. Sylvain Levi, D.Litt. (Cal.):
    Gonarda, le Berceao de Gonardiya.
16. Sushilkumar De, M.A., D.Lit. (Lond.):
    The Theory of Rasa in Sanskrit Poetics.
17. Ram Karan, Vidyaratna:
    History of the Rathors (with a genealogical table).
18. R. L. Turner, M.A. (Cantab.):
    The *e* and *o* Vowels in Gujarati.
19. S. K. Belvalkar, M.A., Ph.D. (Harvard):
    The Original Sakuntala.
20. Nagendranath Ghose, M.A., B.L.:
    The Ramayana and the Mahabharata: a Sociological Study.
21. Prabodhchandra Bagchi, M.A.:
    Decline of Buddhism in India and its Causes.
22. Surendranath Majumdar, Sastri, M.A.:
    Some Notes on Ancient Geography.
23. K. Amrita Row, M.A., B.T. (Madras):
    The Dravidian Affinities of the Pisaca Languages of North-Western India.
24. S. K. Hodiwala, B.A. (Bom.):
    Mitra-Moitra.
25. Shams-ul-Ulema J. J. Modi, B.A. (Bom.), Ph.D. (Heidelberg), C.I.E., Diplom. Litteris et Artibus (Sweden):
    Idol-Worship: Did it exist among the Ancient Aryans and among them, among the ancient Hindus of the Vedic Times?
26. I. J. S. Taraporewala, B.A. (Cantab.), Ph.D. (Wurz.), Bar-at-Law:
    A note on Sanskrit Compounds.
27. Sailendranath Mitra, M.A.:
    Pali, Prakrit, and Sanskrit in Buddhist Literature.
28. Radhagovinda Basak, M.A.:
    Land-Sale Documents of Ancient Bengal.
29. Benoy Kumar Sarkar, M.A.:
    The Theory of the Constitution in Hindu Political Philosophy: A Study in Comparative Politics.
30. Kishorimohan Gupta, M.A.:
    Land-System and Agriculture of the Vedic Age (with a plan).

31. S. Krishnaswami Aiyangar, M.A. (Madras), Ph.D. (Cal.), M.R.A.S., F.R.Hist.S.:
    Gangaikonda Chola (with two maps).
32. Nalinaksha Datta, M.A.:
    The Sarvastivada School of Buddhism.
33. I. J. S. Taraporewala, B.A. (Cantab.), Ph.D. (Wurz.), Bar-at-Law.:
    Contamination in Language.
34. Sunitikumar Chatterji, M.A., D.Lit. (London.):
    The Passive in Bengali.
35. Rao Bahadur B. A. Gupte, F.Z.S., F.R.S.A.:
    The Pre-historic Skull of Bayana (with one plate and diagrams).
36. N. B. Divatia, B.A. (Bom.), B.C.S., (Retd.):
    The Ablative Termination in Gujarati.
37. Sivaprasad Bhattacharyya, Sahityasastri, Kavyatirtha, M.A., B.T.:
    The Psychological Basis of Alankara Literature with special Reference to *Rasa*.
38. Hemantakumar Sarkar, M.A., M.L.C. (Bengal):
    The Intellectual Laws of Language and Bengali Semantics.

Volume III, Orientalia, Part III, Rs. 11-4-0.

Contents:

1. Panchanandas Mukherji, M.A., I.E.S. (Offg.), F.R.E.S., Professor of Economics and Political Science, Presidency College, Calcutta, Lecturer in Economics, University of Calcutta:
   The Principles and Methods of Taxation in Ancient India.
2. J. N. Samaddar, B.A., F.R.Hist.S., Professor of History, Patna College, Patna:
   Sime Economic Teachings from the Mahābhārata.
3. Dr. F. W. Thomas, M.A., Ph.D., Librarian, India Office, London:
   Buddhism in Khotan: its Decline according to two Tibetan Accounts.
4. B. C. Mazumdar, B.A., B.L., Lecturer in Comparative Philology, Oriya, and Cultural Anthropology, University of Calcutta:
   The Early Oriya Writers.
5. Dr. Prabodhchandra Bagchi, M.A., D.ès Let. (Paris), Lecturer in Ancient Indian History and Chinese, University of Calcutta:
   The Historical Beginnings of Jainism.

6. Ryukan Kimura, Lecturer in Indian Buddhist History and Mahāyāna Philosophy, University of Calcutta:
   Introduction to the History of Early Buddhist Schools.
7. Khan Bahadur Kalicbeg F. Mirza, Retired Deputy Collector, Hyderabad, Sind:
   Sindhi Language and Literature.
8. Rev. R. Siddhartha, M.A., Lecturer in Pali and Sinhalese, University of Calcutta:
   Present Day Monastic Life in Ceylon.
9. Dr. B. M. Barua, M.A., D.Lit. (Lond.), Professor of Pali, University of Calcutta:
   Mahāyāna in the Making.
10. K. Rangachari, M.A., Lecturer in Telugu, University of Calcutta:
    Bammera Potanamatya.
11. R. D. Banerji, M.A., Superintendent,. Archæological Survey of India, Western Circle, Poona:
    The Date of Sri-Candra.
12. Lala Sri Ram Saheb, M.A., Delhi. (Translated from the original Urdu by Syed Amir Ali, M.A.):
    Nawab Shaifta.
13. Dr. B. M. Barua, M.A., D.Lit. (Lond.), Professor of Pali, University of Calcutta:
    Faith in Buddhism.
14. Abdul Majid, B.A., M.R.A.S., Fellow of the Osmania University of Hyderabad, Deccan:
    The Place of Urdu in the Indian Vernaculars.
15. Lakshmikanta Chaudhuri, M.A., Professor of Sanskrit, Ravenshaw College, Cuttack:
    Fakirmohan Senapati.
16. Sasankamohan Sen, B.L., Lecturer in Bengali, University of Calcutta:
    Modern Bengali Literature; a Study of its Growth and of its chief Features.
17. P. Appaji Rao, B.Sc., Lecturer in Kanarese, University of Calcutta:
    Bendiganavale Venkatachariar; his Life and Works.
18. Dr. R. Samasastri, M.A., D.Lit., M.R.A.S., Curator, Government Library, Mysore:
    Viṣṇu's Three Strides.
19. Dr. Abhaykumar Guha, M.A., B.L., Ph.D., Lecturer in Philosophy, University of Calcutta:
    Rasa Cult in the Chaitanya Charitāmrta.

20. C. P. Venkataram Aiyar, M.A., L.T., Head Master, Government Secondary Training School, Saidapet, Madras:

    The City Beautiful (a Tamil Panegyric Lyric).

21. Kokileswar Sastri, M.A., Lecturer in Sanskrit and Hindu Philosophy, University of Calcutta:

    Is not ' Pure Self ' Active in the Vedanta System?

22. Sitanath Pradhan, M.Sc., Demonstrator in Physics, Murarichand College, Sylhet:

    On some Passages of the Harṣacarita of Bāṇa.

23. Dr. J. Jolly, Ph.D., M.D., D.C.L. (Oxon.), Professor of Sanskrit, University of Würzburg, Tagore Law Professor (1883), University of Calcutta:

    On Some Early References to the Kautilya Arthasāstra.

24. Saratchandra Mitra, M.A., B.L., Corresponding Member of the Anthropological Society of Bombay, Lecturer in Anthropology, University of Calcutta:

    On Four Musalmāni Folk-songs from the District of Chittagong in Eastern Bengal.

25. Gangapati Singh, B.A., Tanknath Chaudhuri Lecturer in Maithilī, University of Calcutta:

    Some Moslem Writers in Hindi.

26. Dr. P. D. Gune, M.A. (Bom.), Ph.D. (Leipzig), Professor of Sanskrit, Fergusson College, Poona:

    Sāyana's Commentary—its Composition.

27. Dr. Irach J. S. Taraporewala, B.A., Ph.D., Bar-at-Law, Professor of Comparative Philology, University of Calcutta:

    Malabari's Poetry.

28. Muhammad Shahidullah, M.A., B.L., Lecturer in Bengali, University of Dacca:

    Noun Declension in the Buddha-Gān.

29. Ryukan Kimura, Lecturer in Indian Buddhist History and Mahāyāna Philosophy, University of Calcutta:

    Buddha-Kāya as an Idea; the Historical Study of its Origin and Growth.

X. SERIALS, PERIODICALS, AND ANNALS

University Extension Lectures (1915-1916) (First Series). Demy 8vo. pp. 162. As. 12.

Containing the following lectures by various Scholars:—

1. Pursuit of Chemistry in Bengal—Sir P. C. Ray.

2. An Eighteenth Century Bengali Manuscript—J. N. Das Gupta, B.A. (Oxon.)
3. Classical and Romantic in English Poetry of the 18th Century—H. R. James.
4. Art Spirit in Keats's Poetry—Prof. R. S. Knox.
5. Carlyle—J. R. Banerjea, M.A., B.L.
6. Constructive Ideals in Education—E. E. Biss.
7. Nationality (I-II)—R. N. Gilchrist, M.A.
8. Astronomy, Ancient and Modern—D. N. Mallik, B.A. Sc.D.

Convocation Addresses (complete set). Rs. 10-0.

Part I, 1858-1879. Demy 8vo. pp. 408.
Part II, 1880-1898. Demy 8vo. pp. 442.
Part III, 1899-1906. Demy 8vo. pp. 222.
Part IV, 1907-1914. Demy 8vo. pp. 360.
Part V, 1915-1923. Demy 8vo. pp. 545.
Each Part Rs. 5.

The volumes contain addresses delivered by the Chancellors and the Vice-Chancellors of the University at the annual Convocations.

Journal of the Department of Letters. (Sixteen volumes published.)

Each volume contains learned essays on various literary subjects by reputed scholars.

Some of the articles of each Volume are mentioned:—

Volume I. Rs. 9-0.

1. The Kushan Chronology, Part I—By Rameschandra Majumdar, M.A., Ph.D.
2. International Law and Custom in Ancient India—By Pramathanath Banerjee, M.A., B.L.
3. Ancient Romic Chronology—By Herbert Bruce Hannah Bar-at-Law.

Volume II. Rs. 9-0.

1. Romic Calendrical Beginnings—By H. Bruce Hannah.
2. The Throne of Ptah and our Arctic Home—By H. Bruce Hannah.

3. Communal Organisation of Industry as the Regional Type of India—By Radhakamal Mookerjee, M.A., Ph.D.

Volume III. Rs. 9-0.

1. Kant's Central Concept—By Ramdas Khan, M.A., Ph.D.
2. Mediæval Sculpture in Eastern India—By Ramaprasad Chanda, B.A.

Volume IV. Rs. 9-0.

1. Four Ancient Yaksa Statues (*with Seven Plates*)—By Ramaprasad Chanda, B.A.
2. Vatsyayana the author of Kamasutra: Date and Place of Origin—By Haranchandra Chakladar, M.A.
3. On a Bihari Ceremonial Worship of Totemistic Origin—By Saratchandra Mitra, M.A.

University of Calcutta Anthropological Paper No. 4.

4. What is Buddhism?—By R. Kimura.
5. Aryanism and the Rig-Vedic Age, I—By H. B. Hannah.
6. The Revenue Policy of Shivaji—By Surendranath Sen, M.A.
7. The Aryans of India—By Bijaychandra Majumdar, B.A.
8. On the Karma Dharma Festival of North Bihar and its Munda Analogues—By Saratchandra Mitra, M.A.
9. Water Transport in Mediæval India—By Bejoykumar Sarkar, A.B. (Harvard).

Volume V. Rs. 9-0.

1. Indo-Aryan Polity during the period of the Rig-Veda—By Prafullachandra Bose, M.A.
2. Aryanism and the Rig-Vedic Age, II, III and IV—By H. B. Hannah.
3. The First Outlines of a Systematic Anthropology of Asia—By Prof. V. Giuffrida-Ruggeri, translated from Italian by Haranchandra Chakladar, M.A.
4. Aryanism and the Rig-Vedic Age, V—By H. Bruce Hannah.
5. Primitive Elements of Jainism—By Prabodhchandra Bagchi, M.A.

Volume VI. Rs. 9-0.

The Bhela Samhita (Sanskrit Text).

Volume VII. Rs. 9-0.

1. Review and Criticism of Dr. James Ward's Psychology Part I—By P. K. Ray, D.Sc.

2. Part II: Dr. James Ward's "Psychological Principles"—By P. K. Ray, D.Sc.

3. The Conception of Freedom—By P. D. Shastri, M.A., Ph.D.

4. The Moral Standards in Hindu Ethics—By Susilkumar Maitra, M.A.

5. The Claim of the Individual to be Real—By G. H. Langley, M.A.

6. Plato and the Sophists—By W. Douglas, M.A.

7. Teachings of Upanisads—By Mahendranath Sarkar, M.A., Ph.D.

8. Two Ancient Schools of Vedanta—By Abhayakumar Guha, M.A., Ph.D.

9. The Springs of Action in Hindu Ethics—By Susilkumar Maitra, M.A.

Volume VIII. Rs. 9-0.

1. B. C. 2782 in Ancient Romic Chronology, and the Spheroidal Point of the Sothic Risings—By H. Bruce Hannah.

2. Aryanism and the Rig-Vedic Age, VI—By H. Bruce Hannah.

3. Aryanism and the Rig-Vedic Age, VII—By H. Bruce Hannah.

4. High Caste Hindu Marriage of Bengal with special reference to its Folk Elements—By Tarakchandra Das, M.A.

5. The Problem of Sothic-Rising Dates as reported by the Priests—By H. Bruce Hannah.

6. The Mahasanghika School of Buddhism—By Nalinaksha Datta, M.A.

7. On the Cult of Sonaraya in Northern Bengal—By Saratchandra Mitra, M.A.

8. On the Cult of Sonaraya in Eastern Bengal—By Saratchandra Mitra, M.A.

9. The Antiquity of the Rig-Vedic Age—By Abinaschandra Das, M.A., Ph.D.

10. Races of India—By Ramaprasad Chanda, B.A.

11. The Problem of the Sothic-Rising Dates as reported by the Egyptian Priests—By H. Bruce Hannah.

12. Manava Sulba Sutram—By Narendrakumar Majumdar M.A.

Volume IX. Rs. 9-0.

1. Ancient India—By Sylvain Levi, D.Litt.

2. The Text of Kavyaloka Locana, IV—By Susilkumar De M.A., D.Lit.

3. Problem of the Reported Sothic-Rising Dates as recorded by the Egyptian Priests, III. The Solution—By H. Bruce Hannah.

4. The Expressiveness of Indian Art—By Stella Kramrisch, Ph.D.

(*i*) Indian Art, its Significance in the World.
(*ii*) Nature and Creativeness.
(*iii*) Myth and Form.
(*iv*) Space.
(*v*) Rhythm.
(*vi*) Evolution: the Historical Movement.

5. Indo-Aryan Origins and Developments, Racial and Cultural—By H. Bruce Hannah.

6. Archæological Methods—By Aroon Sen.

7. Political History of India from the Accession of Parikshit to the Coronation of Bimbisara—By Hemchandra Raychaudhuri, M.A., Ph.D.

Volume X. Rs. 9-0.

1. The Gurjara-Pratiharas—By Rameschandra Majumdar, M.A., Ph.D.

2. The Contact of Indian Art with the Art of other Civilisations—By Stella Kramrisch, Ph.D.

3. Ship-building and Commerce in Ancient Bengal—By Tamonash Das Gupta, M.A.

4. The Religion of Asoka Buddha—By Manindra Mohan Bose, M.A.

5. On an Accumulation Droll from Eastern Bengal—By Saratchandra Mitra, M.A.

6. On a Musulmani Legend about the Sylvan Saint Bana Bibi and the Tiger-deity Dakshina Raya—By Saratchandra Mitra, M.A.

7. The Art of Writing in Ancient India—By Abinaschandra Das, M.A., Ph.D.

8. The Vinayapitakam and Early Buddhist Monasticism in its Growth and Development—By Sukumar Dutt, M.A., B.L.

Volume XI. Rs. 9-0.

1. Problems in Ancient "Egyptian" Chronology—By H. B. Hannah.

2. The Telugu Academy Plates of Vishnukundin—Madhava Sarma III A.D. 594—By K. B. Lakshman Rao, M.A.

3. The Legend of Buddhaghosa—By M. Louis Finot.

4. Sun Worship amongst the Aboriginal Tribes of Eastern India—By Tarakchandra Das, M.A.

5. On a Legend from South Behar—By Saratchandra Mitra, M.A.

6. On Two New Types of Accumulation Drolls—By Saratchandra Mitra, M.A.

7. The Kahun Sothic-Rising, I and II—By H. B. Hannah.

8. Mythology and Geological Time—By H. B. Hannah.

9. Place of Ethics and Religion in the Sankara System—By Kokileswar Sastri, M.A.

10. Notes on Vajra—By N. G. Majumdar, M.A.

11. The Era of Menophres and the Sothic Calendar, I-IV —By H. B. Hannah.

12. An Enquiry about the Hindu Law of Evidence—By Amareswar Thakur, M.A.

13. The Vishnudharmottaram—By Stella Kramrisch, Ph.D.

14. An Historical Study of the Terms Mahayana and Hinayana and the Origin of Mahayana Buddhism—By R. Kimura.

Volume XII. Rs. 9-0.

1. The Dramas of Bhasa—By Jyotischandra Ghatak, M.A.

2. Linguistic Speculations of the Hindus—By Prabhatchandra Chakravarti, M.A.

3. A Historical Study of the Terms Mahayana and Hinayana and the Origin of Mahayana Buddhism—By R. Kimura.

Volume XIII. Rs. 9-0.

1. Evolution of Law—By Nareschandra Sengupta, M.A., D.L.

2. Analysis of Meaning in Indian Semantics—By S. Varma.

3. Analysis of Volition in Hindu Philosophy—By Susilkumar Maitra, M.A.

4. Economic Policy and Functions of the Kautiliyan State—By Hemchandra Ray, M.A.

5. Bir Singh Deo—By Lala Sita Ram, B.A.

6. ভারতবর্ষের লিপিবিদ্যার বিকাশ—By Nalinimohan Sanyal, M.A. (with 12 plates).

7. উড়িয়া শিল্পশাস্ত্র—By Nirmalkumar Basu.

olume XIV. Rs. 9-0.

1. The Conception of Positive Law in Ancient India—By N. C. Chatterjee, M.A., Bar.-at-Law.

2. The Date of Mricchakatika from Astrological Data—By Jyotischandra Ghatak, M.A.

3. A Brief Account of Malayalam Phonetics—By L. Vishwanath Ramaswami Aiyar, M.A., B.L.

4. Problems in Ancient Indian Chronology. A solution—By H. Bruce Hannah, Bar-at-Law.

5. On the Cult of Gorakshanatha in Eastern Bengal—By Saratchandra Mitra, M.A.

6. On Two Accumulation Drolls of "The Prawn and the Crow type"—By Saratchandra Mitra, M.A.

7. Notes on War in Ancient India—By Hemchandra Ray, M.A.

8. Laghumanasan of Munjala—By N. K. Majumdar, M.A.

9 On the Purvas—By P. C. Bagchi, M.A., D.Lit. (Paris).

10. Aspects of Bengali Society from Old Bengali Literature—By Tamonashchandra Dasgupta, M.A.

olume XV. Rs. 9-0.

1. The Spiritual Culture of the Hindus and the Intrepretation of their Civilisation by Dr. Narendranath Law, M.A., Ph.D.
2. Platonism in Shelley by Amiyakumar Sen, M.A.
3. The Gipsies and the Spread of Indian Culture by Bhudeb Mookerjee, M.A.
4. Kautilya's Place in the History of Hindu Political Theory by Dr. Upendranath Ghoshal, M.A., Ph.D.
5. The Place lof Videha in the Ancient and Mediaeval India by Kumar Gangananda Sinha, M.A.
6. The Upanishads as the Landmark in the History of Indian thought by Prof. Carlo Formichi.
    (*i*) The Upanishadic Period.
    (*ii*) Atman in the Upanishads.
    (*iii*) The Doctrine of Karman.
7. The Flialectic of Sankara and Ramanuja in relation to the Western Types of Dialectic by Sureschandra Dutt, M.A.
8. On the Cult of the Sun-God in Mediaeval Eastern Bengal by Saratchandra Mitra, M.A.
9. Some Bull and Boar Fights from India by Kshitischandra Sarkar.
10. On the Silaris or Hiralis of Eastern Bengal by Saratchandra Mitra, M.A.

11. The Identification of the Rig-Vedic River Saraswati and some connected Problems by Kshetreschandra Chattopadhyay, M.A.
12. Sandhyakshara-Tattwa (in Bengali) by Pandit Bidhusekhar Sastri.

Journal of the Department of Science. (Eight volumes published.)

Each volume contains learned essays on various scientific subjects by reputed scholars.

Vol. I. Royal 8vo. pp. 325. Rs. 9.

1. Three articles on Mercury Mercaptide Nitrites and their Reaction with the Alkyl Iodides; Chain Compounds of Sulphur by Sir P. C. Ray and Mr. P. C. Guha and five other articles on Chemistry mostly by Sir P. C. Ray.

2. Fourteen articles on Mathematics by Sudhansukumar Banerjee, D.Sc., Bibhutibhushan Datta, M.Sc., C. E. Cullis, M.A., Ph.D., etc.

3. Five articles on Physics by Prof. C. V. Raman, M.A., and Sisirkumar Mitra, M.Sc.

4. Two articles on Botany one on " Commentationes Mycologicæ " by Prof. P. Brühl, D.Sc., and another on *Meliola* growing on *Phœnix Sylvestris* and *Citrus Medica* (var. *acida*), by S. N. Bal, M.Sc.

Vol. II. Royal 8vo. pp. 313. Rs. 9.

1. Seventeen articles on Mathematics by Prof. Sudhansukumar Banerjee, D.Sc., Nikhilranjan Sen, M.A., Shyamadas Mukherjee, M.A., Ph.D., Sasindrachandra Dhar, M.Sc., Prabodhchandra Sengupta, M.A., N. K. Majumdar, M.A., etc.

2. Eight articles on Physics by Prof. Meghnad Saha, D.Sc.

3. Eight articles on Botany, five by S. N. Bal, M.Sc., and H. P. Chowdhury, M.Sc., and two by Prof. P. Brühl, D.Sc.

Vol. III. Royal 8vo. pp. 298. Rs. 9.

1. Twenty articles on Mathematics by Prof. S. K. Banerjee, D.Sc., Abanibhushan Datta, M.A., Satyendranath Basu, M.Sc., Rai Bahadur A. C. Bose, M.A., Prof. C. E. Cullis, M.A., Ph.D., etc.

2. Three articles on Physics—two by Prof. Meghnad Saha, D.Sc., and one by S. B. Mali, M.Sc.

3. Three articles on Botany by S. N. Bal, M.Sc., and K. L. Banerjee.

Vol. IV. Royal 8vo. pp. 488. Rs. 9.

1. Thirty-nine articles on Mathematics by Prof. S. K. Banerjee, D.Sc., Abanibhushan Datta, M.A., Ph.D., Panchanan Das, M.Sc., G. H. Bryan, Sc.D., Jyotirmay Ghosh, M.Sc., Prof. C. V. H. Rao, Sasindrachandra Dhar, M.Sc., etc.

2. The following articles on Physics and Chemistry:—

(1) Molecular Diffraction of Light by Prof. C. V. Raman, M.A., D.Sc.

(2) The Reality of Atomic Structure by Sir William Jackson Pope, K.B.E., F.R.S., M.A., LL.D., D.Sc.

(3) On the Ionisation of Gases by Heat by Prof. Meghnad Saha, D.Sc., F.Inst.P., and Paul Günther. Ph.D.

3. Zoology—The Role of Olfactory Sensation in Selection of Food by Ants by R. Mitra, B.A.

4. Geology—On the Cancrinite from Kishengarh, Rajputana. by Saratlal Biswas, M.Sc.

5. Botany—(1) The Algæ of Bengal Filter-beds by Prof. P. Brühl, D.Sc., and K. P. Biswas.

(2) A New Species of *Meliola* growing on Different host-plants by S. N. Bal, and A. C. Datta.

Vol. V. Royal 8vo. pp. 392. Rs. 9.

1. Seven articles on Chemistry by Sir P. C. Ray, Kt., C.I.E., D.Sc., Ph.D.

2. Three articles on Physics by Bidhubhushan Ray, M.Sc.

3. Twenty-one articles on Mathematics by Gurudas Bhar, M.Sc., Nripendranath Sen, M.Sc., and Satischandra Chakrabarti, M.Sc., and others.

4. Four articles on Botany by Prof. P. Brühl, D.Sc., and K. P. Biswas, M.Sc., and Atulchandra Datta, M.Sc.

5. Geology—Indian Pre-History by Hemchandra Das-Gupta, M.A., F.G.S.

Vol. VI. Royal 8vo. pp. 463. Rs. 9.

1. Thirteen articles on Mathematics by Panchanan Das. M.Sc., Jyotirmay Ghosh, M.A., Prof. C. E. Cullis, Manujnath Ghatak, etc.

2. Three articles on Physics by S. K. Dutta, M.Sc., Prof. C. V. Raman, and K. R. Ramanathan, M.A.

3. Astronomy—The Hindu Nakshatras by Dhirendranath Mukherjee, B.Sc.

4. Zoology—(1) Prepotency of Stimuli, a Study in the Behaviour of House-Flies by K. Mitra, B.A. (Wis.).

(2) Reversal of Thigmotropism in Hydra by K. Mitra and H. K. Mukherjee.

5. Botany—Commentationes Phytomorphologicæ et Phytophysiologicæ, III: Eichhornia Studies (with Plates), by Prof. P. Brühl, D.Sc., and Atulchandra Datta, M.Sc.

6. Chemistry—The Precipitation of Suspensoids by Electrolytes by Prof. Jnanendranath Mukherjee, D.Sc. (Lond.).

7. Agriculture—Agricultural Research and Practice in Europe (with illustration) bf Prof. N. N. Gangulee, B.Sc.

Vol. VII. Royal 8vo. pp. 455. Rs. 9.

1. Sixteen articles on Mathematics by Prof. Ganes Prasad, Mr. N. K. Basu, Mr. S. C. Chakravarti, M.Sc., Mr. Gurudas Bhar, M.Sc., Mr. E. T. Bell, Mr. S. C. Mitra, etc.

2. Nine articles on Physics by Mr. Durgadas Banerjee, M.Sc., Dr. Bidhubhushan Ray, D.Sc., Mr. S. C. Roy, M.Sc., Mr. Hemchandra Das-Gupta, M.A., F.G.S., etc.

3. Ten articles on Chemistry by Sir P. C. Roy, Prof. J. N. Mukherjee, D.Sc., Prof. H. K. Sen, D.Sc., Prof. Meghnad Saha, D.Sc., etc.

4. Two articles on Zoology by Mr. G. C. Chatterjee, M.B. and Mr. Durgadas Mukherjee, M.Sc.

5. One article on Botany by Mr. K. P. Biswas, M.A.

Vol. VIII. Royal 8vo. pp. 207. Rs. 9.

N.B.—The individual papers contributed to the Journal of Arts, the Journal of Science, and to the Sir Asutosh Mookerjee Silver Jubilee Volumes can be bought separately at the following rates fixed according to their size:

		R.	*a.*	*p.*
Not exceeding 16 pages	...	*0*	*12*	*0*
Above 16 but not exceeding 32 pp.	...	*1*	*2*	*0*
„ 32 pp. „ „ 64 „	...	*1*	*14*	*0*
„ 64 „	...	*3*	*14*	*0*

Calcutta Review (Estd. 1844; Third Series 1921).

An Illustrated Monthly, published by the Calcutta University. The *Oldest and Best Cultural Paper of India.* (Annual Subscription Rs. 8-8 only; Half-yearly Rs. 4-8 only.) Single copy Rupee One only. For Libraries and educational Institutions 12*as.* only Year begins from October.

Regular features:

(*i*) Articles of general interest dealing with literary, historical, economical, philosophical and scientific subjects.

(*ii*) Orientalia.
(*iii*) Popular Literature.
(*iv*) Pictorial Section.
(*v*) Book reviews.

Advertisement in the *Calcutta Review* is a sound *investment.*

Mrs. C. A. F. Rhys Davids, M.A., D.Litt., in her letter, dated the 27th June, 1927, writes :—" The type is beautiful and care seems to have been taken, for I see as yet no printer's error, and it is the first time I can say this of any Asiatic publication in which is printed anything of mine."

W. G. Blaikie Murdoch, Edinburgh, in his letter, dated the 25th June, 1927, writes:—" Remarkable publication which I greatly admire and whose production seems to me to represent great skill."

Mr. Francis H. Skrine, in his letter, dated the 7th July, 1927, writes:—" I beg to acknowledge with thanks receipt of 2 copies of the Review, for June, with my article 'The Love Songs of Asia' admirably printed."

University Calendar for the year 1927. *Containing (1) list of members constituting the Senate, Syndicate, Faculties, Post-Graduate Councils, Boards of Examiners, etc., (2) Full information regarding Endowments for Professorships, Lecturerships, Readerships, Fellowships, Research studentships, Scholarships, Prizes and Medals, (3) Descriptions of affiliated institutions; and lists of recognised schools, (4) Lists of text-books for the years 1927 and 1928, (5) Rules for Examinations, (6) List of publications of the Calcutta University, etc., etc.*, Demy 8vo. pp. 1024. Rs. 7-8.

Do. for the year 1926. Demy 8vo. pp. 901. Rs. 7-8.

Do. for the years 1924 and 1925. Demy 8vo. pp. 996. Rs. 7-8.

Do. for the years 1922 and 1923. Demy 8vo. pp. 861. Rs. 7-8.

Do. for the years 1920 and 1921. Demy 8vo. pp. 872. Rs. 7-8.

Do. for the years 1918 and 1919, Part II, Vol. I (*containing the list of Graduates—M.A.'s 1865-1917; B.A. Hons. in order of merit, 1885-1917; B.A.'s* *in alphabetical order, 1858-1918, etc.).* Demy 8vo. pp. 1108. Rs. 7-8.

University Calendar for the years 1918 and 1919, Part II, Vol. II (*containing the list of Graduates in Arts, Science, Law, Medicine, and Engineering, 1918 and 1919; Under-graduates, 1917 to 1919*). Demy 8vo. pp. 1048. Rs. 7-8.

Do. Part II—Supplement for 1920 and 1921 (*containing list of Graduates in Arts, Science, Law, Medicine and Engineering in 1920 and 1921*). Demy 8vo. pp. 975. Rs. 7-8.

Do. Supplement for 1922 and 1923 (*containing the list of Graduates in Arts, Science, Law, Medicine and Engineering in 1922 and 1923*). Demy 8vo. pp. 1017. Rs. 7-8.

University Calendar for the year 1924, Part II, Vol. I (*contaning list of Graduates in Arts, Sdience, Teaching, Law, Medicine, and Engineering up to the year 1923*). Demy 8vo. pp. 1612. Rs. 10.

Do. for the year 1924, Part II, Vol. II (*containing list of Graduates in Arts, Science, Teaching; Law, Medicine, and Engineering in 1924, and list of Under-graduates, 1924*). Demy 8vo. pp. 528. Rs. 5-0.

University Regulations, (*Revised edition, with amendments up to April, 1927*). (*Containing the Acts and the Regulations regarding (1) Constitution of the Senate, Syndicate, Faculties, Boards, etc., (2) Election of Fellows, (3) Affiliation of Colleges and Schools, (4) Admission of students to Schools and Colleges, (5) Admission of candidates to all Examinations and Degrees, (6) Syllabuses of studies for Examinations, etc., etc.*). Demy 8vo. pp. 546. Rs. 3-12.

University Examination Papers for the examinations in Arts, Science, Law, Teaching, Medicine, Engineering, etc., for the years 1917, 1918, 1919 and 1920, bound in four volumes. Each Volume Rs. 4-8.

Calcutta University Proceedings of the Councils of Post-Graduate Teaching, 1917. Rs. 4-8.

Calcutta University Proceedings of the Councils of Post-Graduate Teaching, 1918-1923. For each year Rs. 3-0.

Do. Do 1924. Rs. 3-0.

Catalogue of Books in the University Library :

I. English Literature. Rs. 1-8.

II. History (including Biography, Geography and Travels). Royal 8vo. pp. 212. Rs. 1-8.

III. Social Science, Part I. As. 4.

IV. Descriptive Catalogue of Bengali Manuscripts, Vol. I. Edited by Basantaranjan Ray, Vidvad-vallabh and Basantakumar Chatterjee, M.A., Demy 4to. pp. 252. Rs. 3.

Contains short description of 286 of the large collection of Bengali MSS. in the Calcutta University Library.

V. Pischel Collections. Re. 1-0.

Agents for sale of University Publications—

For sale outside India—

Messrs. Longmans, Green & Co., Ltd.
London House—39, Paternoster Row, London, E.C. 4
American House—55, Fifth Avenue, New York.

For sale in India—

Calcutta—(1) Messrs. R. Cambray & Co., 15, College Square.
(2) ,, Chuckervertty, Chatterjee & Co., Ltd., 15, College Square.
(3) ,, The Kamala Book Depot, Ltd., 15, College Square.
(4) ,, The Book Company, Ltd., 4/4A, College Square.
(5) ,, Sen, Bros. & Co., 15, College Square.
(6) ,, Thacker, Spink & Ci, 3, Esplanade, East.
(7) ,, W. Newman & Co., Ltd., 3, Old Court House Street.

Bombay—Messrs. D. B. Taraporevala, Sons & Co., 190, Hornby Road, Fort.

Poona—Messrs. The Oriental Book-supplying Agency, 15, Shukrawar.

Madras—(1) Messrs. B. G. Paul & Co., 321, Thambu Chetty Street, Madras.
(2) Messrs. R. Cambray & Co., 336, Thambu Chetty Street.

Delhi—Messrs. The Oxford Book & Stationery Co., Kashmir Gate.

Lahore—The Proprietors, The Panjab Sanskrit Book Depot, Saidmitha Street.

Lucknow—The Proprietor, Ganga Pustakmala Karyyalaya, 29-30, Aminabad Park.
(Special Agents for Sale of Hindi Selections).

BOOKS IN THE PRESS IN SEPTEMBER, 1927

1. Notes on Manu Smriti, by Mahamahopadhyay Dr. Ganganath Jha, M.A., D.Litt.
2. History of Indian Medicine, Part III, by Girindranath Mookerjee, B.A., M.D.
3. Vedanta-Parivasha, by Vedantavisarada N. S. Anantakrishna Sastri.
4. Banimandir (in Bengali), by Sasankamohan Sen, B.L.
5. Proceedings of the Philosophical Congress.
6. Descriptive Catalogue of Old Bengali Manuscripts in the University Library, Vol. II, edited by Manindramohan Bose, M.A.
7. History of Indian Literature, by Prof. M. Winternitz, translated into English by Mrs. S. Ketkar.
8. Newness of Life (Stephanos Nirmalendu Lectures), by Prof. M. A. Canney.
9. Desinamamala, edited by Muralydhar Banerjee, M.A.
10. Spirit of French Civil Law (Tagore Law Lectures, 1923-1924), by Prof. Henry Solus.
11. Siddhanta-Sekhara, by Babua Misra, Jyotishacharyya.
12. Elements of the Science of Language, by Prof. I. J. S. Taraporewala, B.A., Ph.D.
13. Asamiya Sahityer Chaneki, Vol. I. Part I, edited by H. C. Goswami, B.A.
14. Visuddhimaggo, by Prabodhchandra Das, M.A.
15. Harilila (in Bengali), edited by Rai Bahadur Dineschandra Sen, B.A., D.Litt., and Basantaranjan Ray, Vidwatvallabh.
16. Indian Political and Cultural Influence in Cambodia, by B. R. Chatterjee, M.A.
17. Journal of the Department of Science, Vol. IX.
18. Journal of the Department of Letters, Vol. XVII.
19. University Questions for 1921.

20. Suryya Siddhanta.
21. **Rural India, by Nagendranath Gangulee, Ph.D. (London).**
22. Yoga Philosophy in relation to other systems of Indian Thought, by Dr. S. N. Dasgupta, M.A., Ph.D.
23. Plants and Plant Life, by Girijaprasanna Majumdar, M.A.
24. Eastern Bengal Ballads, Vol. III, Part I, edited by Rai Bahadur D. C. Sen, D.Litt.
25. Vishnudharmottaram, by Stella Kramrisch, Ph.D.
26. University Calendar for 1925 and 1926, Part II.
27. Notes on Kavikankan Chandi, Part II, by Charu Bandyopadhyay, B.A.
28. Paṇini, by late Rajanikanta Gupta.
29. University Question Papers for 1922.
30. University Question Papers for 1923.

THE CALCUTTA REVIEW

VOLUME XXII : NUMBERS 1—3

JANUARY—MARCH, 1927

CONTENTS

Page.

An Idealist's Confession of Faith—Hiralal Haldar, M.A., Ph.D., Professor, Calcutta University 1
The Gold Bullion Standard—B. Ramachandra Rau, M.A., L.T., Lecturer, Calcutta University 11
Taxation of Agricultural Incomes in Bengal—Jitendraprasad Niyogi, M.A., Lecturer, Calcutta University ... 23
Disillusion (*Poem*)—Gwendoline Goodwin, Sheffield ... 36
Local Taxes in the Rural Areas of the Madras Presidency—M. Venkatarangaiya, M.A. 37
The Human Child (*Poem*)—Nalinimohan Chatterjee, M.A., Lecturer, Calcutta University 58
Reflections of a Way-farer—S. Khuda Bukhsh, M.A., B.C.L., Bar.-at-Law, Lecturer, Calcutta University ... 59
The Affairs of India and Siam (*Court of Admiralty Judge's Despatch to King James II*)—Harihar Das, B.Lit., London 70
Word, Mind and Heart (*Poem*)—Mohinimohan Chatterji, M.A., B.L., Solicitor, Calcutta 96
The Destiny of Man (*An Anthropological Study*)—B.C. Majumdar, B.L., Lecturer, Calcutta University ... 97
Japanese Love Stories—Etsu Inagaki Sugimoto ... 107
A Programme for the Indian Nationalists—Taraknath Das, A.M., Ph.D., New York 109
An Alaskan Trip—Viola Irene Cooper, New York ... 114
Inferiority Complex—H. D. Bhattacharyya, M.A., Dacca University 128
Poems—Teresa Strickland 137

Page.

REVIEWS :

Studies in the Land Revenue History of Bengal—Indubhusan Banerjee 141
Economic Annals of Bengal—J. P. N. 142
Collins' Detective Novels—B. I. 144
Rosaline—P. R. S. 145
O Memory !—P. R. S. 145
Himalayan Whispers—P. R. S. 146
Bejoy—P. R. S. 146
Early Banking in India—X. Y. Z. 147
Civics—Politicus 147
Money and the Money Market in India—X. Y. Z. ... 149
Studies in Hindu Political Thought—N. C. B. 150
The Ocean of Story—N. C. B. 152
Intercourse between India and the Western World—N. C. B. 152

The Vedantic Conception of God—Mahendranath Sircar, M.A., Ph.D., Professor, Sanskrit College ... 153
A Breath of the Orient (*Poem*)—Terèsa Strickland ... 176
Democracy *versus* Imperialism—Wendell M. Thomas, Jr., M.A., B.Sc., Professor, F. C. College, Lahore ... 177
Present Tendency of American World Politics—Taraknath Das, A.M., Ph.D., New York 191
The Many Coloured Dome (*Poem*)—Mohinimohan Chatterji, M.A., B.L., Solicitor, Calcutta ... 196
Japan Judges America—K. K. Kawakami 197
The Winning Faith (*Poem*)—Nalinimohan Chatterjee, M.A., Lecturer, Calcutta University 214
Massive Infection by Tuberculosis—Rai Bahadur G. C. Chatterjee, M.B., Calcutta 215

OURSELVES :

The Late Rai A. C. Bose, Bahadur 221
The Late Sir Kailaschandra Bose 221
University Fellowships 222
Advancement of Learning 224
Medical Examination Results, November, 1926 ... 225
The Griffith Memorial Prize 226
The Nagarjuna Prize for 1925 227
Subject for Beereswar Mitter Medal 227
Adharchandra Mookerjee Lecturer 227
Tagore Professor of Law 227
The Next Matriculation Examination 228
Professor S. C. Ray and the University 228

CONTENTS

Page.

The Annual Convocation : Address of the Vice-Chancellor 229
The Promotion of Research in India—C. V. Raman, M.A., D.Sc., F.R.S., Professor, Calcutta University ... 241
The Story of the Persian Cromwell—James Cassidy, Bucks, Old England 255
Is Idealism Refuted—Satischandra Chatterjee, M.A., Lecturer, Calcutta University 277
Perfume (*Poem*)—Gwendoline Goodwin, Sheffield ... 285
Professor Dasgupta Abroad—S. C. 287
An Aspect of the Agrarian Revolution in Bengal—Nalinaksha Sanyal, M.A., Professor, Department of Commerce, K. N. College, Berhampore 297
My Kindred (*Poem*)—Nalinimohan Chatterjee, M.A., Lecturer, Calcutta University 304
Changes in Economic Organisation—B. Ramachandra Rau, M.A., L.T., Lecturer, Calcutta University ... 305
The Growth of International Co-operation Before the War—Manley O. Hudson, A.M., LL.B., Bemis Professor of International Law, Harvard University ... 331
Ethics of Feminism—L. A. Natesan, M.A., B.L., F.R. Econ. S. 346
Reflections of a Way-Farer : Patna Revisited—S. Khuda Bukhsh, M.A., B.C.L., Bar.-at-Law, Lecturer, Calcutta University 355
The Stranger (*Poem*)—K. P. Khaitan, Bar.-at-Law, Calcutta 362
Over-Soul (*Poem*)—Mohinimohan Chatterji, M.A., B.L., Solicitor, Calcutta 363

REVIEWS :

Bhim Singh—Priyaranjan Sen 364
The Quarterbreed—P. R. S. 364
Personality and the Social Sciences—B. R. 365

OURSELVES :

Sir P. C. Ray 368
Professor Meghnad Saha 368
The Late Mr. F. E. Pargiter 368
Stephanos Nirmalendu Ghose Lectureship 368
University Readership Lectures 369
Dr. Harischandra Sinha 369
Dr. Jha on the "Ethics of the Hindus" 372
Dr. Abinaschandra Das 373

Page.

Candidates at the Ensuing Examinations 373
Dates of Medical Examinations 373
Onauth Nauth Deb Research Prize 373
The Nagendranandini De Medal 374

Index of Articles.

Affairs of India and Siam (*Court of Admiralty Judge's Despatch to King James II*), The 70
Agrarian Revolution in Bengal, An Aspect of the ... 297
Agricultural Incomes in Bengal, Taxation of ... 23
Alaskan Trip, An 114
American World Politics, Present Tendency of ... 191
Bullion Standard, The Gold 11
Child, The Human (*Poem*) 58
Complex, Inferiority 128
Conception of God, The Vedantic 153
Confession of Faith, An Idealist's 1
Convocation, The Annual : Address of the Vice-Chancellor 229
Dasgupta Abroad, Professor 287
Democracy *Versus* Imperialism 177
Destiny of Man, The (*An Anthropological Study*) ... 97
Disillusion (*Poem*) 36
Dome, The Many Coloured (*Poem*) 196
Economic Organisation, Changes in 305
Ethics of Feminism 346
Faith, The Winning (*Poem*) 21
Idealism Refuted, Is 277
International Co-operation Before the War, The Growth of 331
Japan Judges America 197
Kindred, My (*Poem*) 304
Love Stories, Japanese 107
Orient, A Breath of the (*Poem*) 176
Ourselves 221, 368
Over-soul (*Poem*) 363
Perfume (*Poem*) 285
Persian Cromwell, The Story of the 255
Poems 137
Programme for the Indian Nationalists, A 109
Reflections of a Way-farer 59
Reflections of a Way-farer : Patna Revisited... ... 355
Research in India, The Promotion of 241

Page.

Reviews 141, 364
Rural Areas of the Madras Presidency, Local Taxes in the 37
Stranger, The (*Poem*) 362
Tuberculosis, Massive Infection by 215
Word, Mind and Heart (*Poem*) 96

List of contributors and their articles.

Bhattacharyya, H. D., M.A., Dacca University
Inferiority Complex 128
Cassidy, James, Bucks, Old England
The Story of the Persian Cromwell 255
Chatterjee, Nalinimohan, M.A., Calcutta University
The Human Child (*Poem*) 58
The Winning Faith (*Poem*) 214
My Kindred (*Poem*) 304
Chatterji, Mohinimohan, M.A., B.L., Solicitor, Calcutta
Word, Mind and Heart (*Poem*) 96
The Many Coloured Dome (*Poem*) 196
Over-soul (*Poem*) 363
Chatterjee, Rai Bahadur, G. C., M.B., Calcutta
Massive Infection by Tuberculosis 215
Chatterjee, Satischandra, M.A., Calcutta University
Is Idealism Refuted 277
Cooper, Viola Irene, New York
An Alaskan Trip 114
Das, Harihar, B. Lit., London
The Affairs of India and Siam (*Court of Admiralty Judge's Despatch to King James II*) ... 70
Das, Taraknath, A.M., Ph.D., New York
A Programme for the Indian Nationalists ... 109
Present Tendency of American World Politics ... 191
Goodwin, Gwendoline, Sheffield
Disillusion (*Poem*) 36
Perfume (*Poem*) 285
Haldar, Hiralal, M.A., Ph.D., Calcuttā University
An Idealist's Confession of Faith 1
Hudson, Manley O., A. M., LL.B., Harvard University
The Growth of International Co-operation Before the War 331

Page.

Kawakami, K. K.
Japan Judges America 197
Khaitan, K. P., Bar.-at-Law, Calcutta
The Stranger (*Poem*) 362
Khuda Bukhsh, S., M.A., B.C.L., Calcutta University
Reflections of a Way-farer 59
Reflections of a Way-farer : Patna Revisited ... 355
Mazumdar, B. C., B.L., Calcutta University
The Destiny of Man (*An Anthropological Study*) ... 97
Natesan, L. A., M.A., B.L., F. R. Econ. S.
Ethics of Feminism 346
Niyogi, Jitendraprasad, M.A., Calcutta University
Taxation of Agricultural Incomes in Bengal ... 23
Raman, C. V., M.A., D.Sc., F.R.S., Calcutta University
The Promotion of Research in India 241
Rau, B. Ramachandra, M.A., L.T., Calcutta University
The Gold Bullion Standard 11
Changes in Economic Organisation 305
S. C.
Professor Dasgupta Abroad 287
Sanyal, Nalinaksha, M.A., K. N. College, Berhampore
An Aspect of the Agrarian Revolution in Bengal ... 297
Sircar, Mahendranath, M.A., Ph.D., Sanskrit College
The Vedantic Conception of God 153
Strickland, Terèsa
Poems 137
A Breath of the Orient (*Poem*) 176
Sugimoto, Etsu Inagaki
Japanese Love Stories 107
Venkatarangaiya, M., M.A.
Local Taxes in the Rural Areas of the Madras Presidency 37
Thomas Wendell, M., Jr., M.A., B.Sc., F. C. College, Lahore
Democracy *Versus* Imperialism 177

List of Illustrations.

Abinaschandra Bose (*Controller of Examinations, 1917-1926*) 1
Abinaschandra Bose 221
Sir Kailaschandra Bose 222
Jadunath Sarkar, C.I.E., M.A., P.R.S. (*Vice-Chancellor, Calcutta University*) 229

ABINAS CHANDRA BOSE
(*Controller of Examinations: 1917-1926*)

CRev 138
GCS 3948

THE CALCUTTA REVIEW

JANUARY-FEBRUARY, 1927

AN IDEALIST'S CONFESSION OF FAITH[1]

Gentlemen,—I thank you very much for the honour you have done me by asking me to preside over this section. I wish your choice had fallen upon some worthier individual. At this time of life, I am not vain enough to imagine that your choice is due to any special qualification that I possess. I take it that I have been chosen because I happen now to be one of the senior teachers of philosophy in this country.

Gentlemen, I hope you will excuse me if in my short address to you to-day, I strike a somewhat personal note. I have reached a time of life when a rather free use of the personal pronoun first person may be condoned, although I know very well that it is a prerogative which belongs only to youth. I intend the few words which I am going to speak to you to-day to be a confession of faith—an idealist's confession of faith. You will find nothing striking or original in them. I propose only to sum up very briefly and baldly the convictions of a life time.

It was in 1885 that I first became acquainted with the principles of idealism. Berkeley's *Principles of Human Knowledge* and *Three Dialogues between Hylas and Philonous* opened the gates of a new world of thought to me. In those days the study of Indian philosophy was taboo in our universities. I saw that what seems so obvious to the unreflecting mind, the view that matter exists independently of mind and may be the stuff out of which mind itself is developed is the very reverse of the truth and that the world is essentially spiritual in its nature. But I was fortunate in being able to avoid the subjectivism of Berkeley, because, almost simultaneously with Berkeley, I began the study of Kant and Hegel also. From these great thinkers and also from T. H. Green, Edward Caird, F. H. Bradley, Bernard Bosanquet and others I learned the lesson that idealism need not necessarily be what has recently been called mentalism.

---

[1] Address delivered as President to the Metaphysical Section, Indian Philosophical Congress, held in Benares in December, 1926.

It is undeniable that the theory which is suggested by the first look of things is entirely opposed to idealism. In the vast world of matter, the position of mind does not at all seem to be well assured. It is not certain that it exists anywhere but on this tiny planet and appears to be wholly dependent on the brain. Even on this planet, it is apparently a late product of evolution. How then can such a thing be regarded as the pre-supposition of matter? But although such considerations seem to be obvious, it is impossible for one who has grasped Berkeley's doctrine, the *esse* of a thing is its *percipi* to withhold assent from it. Berkeley indeed unduly narrows his principle. Instead of saying that the *esse* of a thing is its *percipi*, he should have said, the *esse* of a thing is its *intelligi*, for there are modes of knowledge other and higher than perception. However that may be, Berkeley is irrefutable when he argues that an object unrelated to the mind that perceives it, or, as we should say, knows it, is an abstraction. Bain is quite right in saying that all the ingenuity of a century and a half has failed to see a way out of the contradiction exposed by Berkeley. Unfortunately, Berkeley converts a valuable truth into a serious error when he concludes that because a thing cannot exist independently of mind, it is nothing more than ideas of the mind. From the premiss, nothing is real which is not in essential relationship with mind, the conclusion certainly does not follow that all that is is reducible to ideas of the mind. The source of Berkeley's fallacy is probably what Stillingfleet calls Locke's new way of ideas. From the truism, whatever men know, if they know anything, must be related to their conscious life, Locke infers that we know things by means of their ideas. Are ideas separable from things or are they the mental process of knowing them inseparable from and presupposing them? Locke unwarrantably chooses the former alternative and the result is that between the mind and the objects that it knows there get interposed a *tertium quid*, the ideas of things. But if things are other than ideas, how can we ever be assured of their existence? Ideas, argues Berkeley, are either unlike the things or like them. If the former, how can we know things by means of them? If the latter, things must be ideas, for only ideas can be like ideas and what do we gain by unnecessarily duplicating ideas? He, therefore, arrives at the conclusion that things *are* ideas and not, as Locke supposes, different from them and known through the medium of them.

The objective world thus gets reduced into ideas ~~of~~ the mind. If this be the necessary consequence of idealism, it must be admitted that idealism stands condemned. But, as I have already said, between the view that nothing is real apart from knowledge and the view that objects are only ideas of the mind there is no necessary connection whatever. Ideas have no meaning apart from the things which they signify and to which they must be referred. To point this out and thus to expose the error of Locke's new way of ideas is the merit of Reid. He truly urges that sensations are real only as signs of things and do not exist independently of them. The reduction of things to ideas is therefore impossible, for the latter presuppose the former. From this truth, however, Reid draws the wrong conclusion that things are self-subsistent and independent of mind. The fact that ideas *mean* objects and are abstractions apart from them no more proves the independent existence of objects than does the dependence of them on the knowing mind prove that they are only ideas. Subject and object are inseparably related to each other. Mind apart from the objective world is as much a fiction as an objective world apart from mind. Each implies the other as its necessary correlative.

It is in Kant's theory of knowledge that this great truth was first unambiguously expressed in modern times, although Kant himself did not realise the full significance of it. It is curious that while holding, like Reid, that sensations are meaningless without reference to things, he yet labours to prove that the objective world of cognition is the outcome of the data of sense being subsumed under the forms of thought supplied by the mind. He does not see that the one doctrine is utterly incompatible with the other. The truth seems to be that he failed to realise that the view expressed in the section on the refutation of idealism inserted in the second edition of the *Critique*, to which he was led by his anxiety to disown subjective idealism attributed to him by his critics, necessitates a radical modification of his whole theory of knowledge. It is impossible to convert merely subjective feelings into objects of knowledge by any such process as is described so elaborately in the *Critique of Pure Reason.* Transformation of feelings into felt things is an impossibility. We have to deal from the very first with things opposed to the mind and sensations are only signs of things. To say this is not to deny the truth of what really matters in Kant's doctrine. His great achievement is not to show that understanding *makes* nature, but to demonstrate that the principles of the understanding constitute the framework of nature.

This idealistic truth finds adequate expression in the writings of Hegel. Lord Haldane justly speaks of Hegel as the most rewarding of modern philosophers. Hegel takes the world as it is and only seeks to interpret its nature adequately. He points out that the various aspects of it are inseparably connected and cannot be sundered from one another. Together, they constitute the one reality which at the highest level of interpretation is mind. To pick out one aspect of the real and to attempt to subordinate all the rest to it is what he calls abstract thinking and to abstract thinking he attributes all the woes of philosophy. When he says that the real is mind or spirit, he does not mean that matter does not exist. By 'mind' he understands the spiritual principle of unity which overreaches the distinction that arises within itself of the subject that knows and the object that is known. Kant lays stress on the correlativity in knowledge of the self and the world. Hegel points out that such correlativity pre-supposes a unity that finds expression in the distinction and opposition of the correlated elements. Mind is the inclusive unity, the entirety within which all distinctions, including the distinction of the knower and the known, falls. There is therefore no question of denying the reality of matter. All that is insisted upon is that what seems to be only material is, in its last interpretation, spiritual without ceasing to be material. The materialist mistakes what is only one aspect of reality for reality itself. The universe is neither mere subject nor mere object but subject-object—a spiritual whole self-distinguished into mind and the world.

In the eye of the plain man objects merely co-exist in space. The world is to him only a vast aggregate of these objects. Science first opens our eyes to the truth that objects are essentially related to one another as elements of a single system. To be, in the words of Lotze, is to stand in relations. But if it is so, if the world is not an aggregate but an organic whole, it must be the objective expression of mind. Things which are real only as mutually related to one another are ultimately one and this unity can only be conceived not as a numerical unity exclusive of other unities but as an ideal unity manifested in the differences of things. The world which, viewed from the outside as science views it, is a totality of things standing in relations of various kinds to one another is, viewed from within, the self-expression of mind.

The difficulty in thinking of mind as that for which the object-world is, arises mainly from the fact that mind itself seems to be a limited object included within that world. But such mind is not mind in its proper nature, but what it is in its imperfect form as conditioned by an animal organism. It, however, bears a character which indicates that, freed from its limitations, it is the very centre of the universe, the presupposition of all that is real. If, in one aspect, it is one among other objects in nature, in another aspect, it is the subject to which the object-world presents itself and also the unity presupposed in the distinction of subject and object.

Of the truth of the type of idealism which I have sketched so barely, I became convinced in early life. The acute criticisms to which the idealistic theory has in recent years been subjected have not led me to modify my views in any way. Indeed in what is called new realism, I fail to find anything that is really very new. Its main arguments are old and familiar and the idealists, so it seems to me, have fully met them. This is not the fitting occasion for entering into a discussion of new realism, but, with your permission, I wish to say a word or two on some of its contentions. The idealist, we are told, wrongly supposes that the object and the object of knowledge are one and the same. It is no doubt contradictory to say that the object of knowledge exists independently of knowledge, but from this it does not follow that the object itself is in any way dependent for its existence on knowledge. But from Berkeley downwards, it has been pointed out by all idealists that the distinction between object *per se* and object of knowledge is impossible. It is of the very essence of the object to be *for* knowledge. To be known is not an accidental property that it sometimes acquires but its fundamental characteristic, a characteristic without which it is nothing. An unknown object, unknown not by this or that mind but by mind, is a chimera. As F. H. Bradley puts it, "Find any piece of existence, take up anything that any one could possibly call a fact, or could in any sense assert to have a being, and then judge if it does not consist in sentient experience."

Another charge laid at the door of the idealist is that he fails to distinguish the object from the process of knowing it and improperly identifies them. The idealist, however, does nothing of the kind. So far from ignoring this distinction he insists upon it, only that he points out that the distinction is relative and not absolute and arises within knowledge itself. The object can neither be reduced to the process of knowing it nor can it be divorced from it. They mutually imply each other as the correlated aspects of the one whole of experience. The fallacy which the realist commits is to suppose that because the object of cognition is other than and distinguishable from the cognitive process, it is not essentially related to that process.

In proclaiming the reality of the external world, idealism is whole-heartedly in agreement with realism. As I have observed elsewhere, it "can have nothing to say against the main contention of realism. Instead of reducing things to states of consciousness, it allies itself with realism in seeking to destroy the root from which this sort of speculation grows. What are called secondary qualities, it urges, belong to things quite as much as the primary qualities. To separate them from each other and to refer the former to the perceiving mind and the latter to external objects was the cardinal error of Descartes, Locke and others. Berkeley went further along this path of error by reducing primary qualities also to ideas of the mind. As against these views, realism rightly urges that objects must be credited with the primary as well as the secondary qualities. Nay, we must go further still and perceive that besides the primary and secondary qualities, things also have what have been called tertiary qualities, *viz.*, the aesthetic qualities revealed to the poet and the artist. But if realism is so bountiful and lavishes on things qualities of different sorts in such an ungrudging spirit, why should it not be more generous still and give to them *minds* in order to make it possible for them to enjoy their wealth of qualities? Idealism does not see why the fountain of realism's charity should suddenly run dry as soon as things are vested with diverse qualities. Surely it is intolerable that they should be supposed to have everything except that which alone can make all else worth having, *viz.* mind. So far then from reducing existing entities to ideas of the mind, idealism of the right kind does the very opposite: it carries mind over to things. It is so greatly in earnest with the doctrine that things are real that it has no patience with the futility of realism when it fails to see that things must have mind to understand that they are real. It, therefore, is in no way hostile to realism, but incorporates the truth of it into itself."

In recent years, I have felt the need of broadening the basis of idealism in at least two respects. It is not possible to explain my meaning clearly in a short address like this. I have stated my views, I am sorry to say rather meagrely, elsewhere and can only give here a bare indication of what I have in mind. In my view, the Absolute self, the self of which the universe is the expression, cannot be regarded as a single undifferentiated self. It is true that it is a cardinal principle of idealism that the Absolute self is realised in the differences of the world, but it is not perceived that the things in which the Absolute mind is revealed cannot be things merely but must be minds as well, minds not on their own account but through inseparable connection with each other as component factors of the Absolute mind. The differentiation of the universal self into objects, that is to say, must be a corresponding differentiation into the selves of these objects. This means that what viewed from the outside is a mere thing, is, inwardly, mind—mind that excludes nothing, for it is the nature of mind to be all-inclusive, but embraces the entire circle of reality within its consciousness. Ideally, therefore, every object is a unique centre of the universe, a view-point from which the whole world is contemplated. The Absolute is the unified system of these selves—a self of selves.

The next suggestion which I venture to offer is that it is a mistake to think that the Absolute is fully revealed in the natural world. Idealism rightly denies the medieval distinction between the natural world and the spiritual world. There is no spiritual world somewhere beyond this world. The spiritual world is this very world adequately interpreted as the manifestaion of mind. But this does not justify the conclusion that the Absolute is completely revealed in the material universe. There may be objective worlds other than the physical world in which we happen to be at the present moment. There is no reason to suppose that matter alone constitutes the object. It may also consist of stuff of another sort than matter. Nothing is more obvious to the discerning eye than the fragmentary character of the world in which we live. It looks more like a piece of composition separated from its context than a complete book. The truth seems to be that it is only a very insignificant part of a much larger world in which alone the Absolute is completely revealed. I agree with Hegel in thinking that a God who is not revealed is no God, but that does not mean that He is revealed only in the world of our knowledge and nowhere else. The visible world and all possible invisible worlds, however, must be conceived as component factors of the one objective world which alone can be regarded as the full manifestation of the Absolute.

I will conclude with one word more in explanation of the position of Idealism. People have very strange notions about it. It is sometimes supposed to be concerned only with what is unearthly and transcendental and to have nothing to do with plain matters of fact. Whatever may be the case with dreamy speculations which sometimes pass for idealism, the supreme merit of philosophical idealism is that its feet are all along planted on the solid ground of experience. It denies nothing. It does not make the absurd attempt to prove that the material world does not exist. It only seeks to rightly understand the nature of what indubitably is, to interpret the world we live in not from any circumscribed point of view but comprehensively and adequately. Its main conclusion, in Bradley's words, is that " outside of spirit there is not and cannot be any reality." This, at all events, is what idealism has always meant for me. I have no hesitation in ending to-day by repeating what I wrote in one of my youthful essays nearly forty years ago. The idealist "does not want anybody to attempt the extravagant task of going beyond knowledge and experience. He takes his stand upon positive and verified facts, steadily refuses to believe in anything but what is known in experience and sets his face resolutely against mysticism. But at the same time he challenges the right of easy-going philosophers to talk glibly about matter and mind without making any critical inquiry into their nature and meaning. What Absolute Idealism says is this,—' Do not indulge in mysticism and transcendentalism. Adhere to positive facts alone. Carefully inquire into the import and meaning of the external and the internal world. The external world is a mass of dead matter to your unreflecting mind. Look at it with penetrating and searching eyes and you will find that it is not composed of inert lifeless matter but is the living thought of a living God. The whole scene will be transformed in a moment. Where you found death before you will now find life : where you found strife and sorrow, you will now find harmony and joy.' "

HIRALAL HALDAR

I.

THE GOLD BULLION STANDARD

INTRODUCTION

India is a country in which changes of currency are a great danger, for they make or mar the future of our Indian people. They frighten and exasperate the people and shake their confidence in the new currency proposals that are foisted on the uneducated population, unable to adjust themselves to any changes from the normal state of things. The present political atmosphere brooks no unwise tampering with it and brand new experiments should never be tried. The Gold Bullion Standard proposes to inaugurate a most significant change and introduces another experiment in the currency history of the country. The ultimate dethronement of the Silver Rupee and the proposed circulation of inconvertible paper currency would not fail to exercise profound influence on the social habits of the people and on the price of silver. Hence it is imperative to examine the theoretical soundness and its practical utility to the Indian economic system. An examination of the Gold Bullion Standard must be conducted neither in the light of exaggerated optimism or pessimism nor political prepossession, but in the cold light of economic reasoning and trained judgment. It must also not be forgotten that the principles of banking and currency are dynamic and not static. The recent modification or purification of the conception of the Gold Standard System must be borne in mind while analysing the Gold Bullion Standard conception.

The Essential Features of the G.B. Standard.

It is an absolute Gold Standard without gold currency. Gold is the world's standard and India adopts the same as the standard of value. The local currency is established in relation to gold. The integral and distinguishing feature is that gold coin is not to be in circulation. There is no real conspicuous and visible embodiment of the G.B. Standard in the shape of a gold unit. Gold bullion is to be used for the payment of international indebtedness and it would be freely available for internal purposes. The people possess the rights of convertibility of local currency into gold, the power of melting it and exporting it out of the country.

There is a fixed gold parity of the local currency unit (*i.e.*, the silver rupee or the paper currency note which is 8·741 grains of fine gold. This is to be the imaginary common standard unit of value or money of account, instead of the present silver rupee which is considered as the standard unit of account by the people.

The currency authority has to buy and sell gold without limit at the fixed par value of the rupee (1*s.* 6*d.*) in quantities of not less than 400 fine ounces. Gold bars are to be given in exchange for local currency with notes or silver rupees. The sale of gold is so arranged that the currency authority would not become saddled with the task of supplying gold bullion for non-monetary purposes also. The interests of the gold bullion market are thus protected.

The currency authority's sole duty would be to effectively assimilate gold imports and regulate the consequences of gold export. Resolute monetary control, seasonal expansion and contraction of currency and future banking progress are to be the actuating ideals of this institution.

Reasons for taking this step.

As India has been sufficiently educated in the monetary field by the use of token currency, the use of notes and as they have placed greater reliance on notes than coins during the years 1916-1919 even though the fiduciary issue has been greatly expanded, the gold bullion standard would be acceptable to the people. It seems to be a rational development of the present monetary system. The rupee would be kept in constant relation to gold in a fixed par value. The ideally best token being paper, this ideal would be best reached under the Gold Bullion standard. Powers of psychological suggestion and well-directed propaganda would have to be employed so as to secure sufficient general enlightenment in the currency matters.

The position of the quasi-standard rupee is such that it cannot be declared limited legal tender and brought into disrepute. There are roughly 647 crores of silver rupees minted and although some of them might have been melted the present volume in actual circulation might be estimated at 150 to 250 crores of rupees. Any undertaking of the immediate conversion of these existing silver rupees and hoarded ones into gold would be unwise, as India would be unable to foot the bill. It would be difficult to suggest any practical limit to the amount of gold required for this purpose. Even if India is unwise to neglect her own interests and be so short-sighted as not to protect the silver hoards of the poorer classes, financiers in other countries have become alarmed at the question of India's return to a pure gold standard and the large absorption of gold that would be required for this purpose. Under these circumstances any co-operation in giving a loan for gold standard purposes would be out of question. Hence to put an end to the present drift policy in currency matters the Gold Bullion standard has been perfected and so far as India's admission into the financial society of nations is concerned it can be obtained by the Gold Bullion standard. Effective participation in formulating the world's currency policy can also be secured if the proposal for the starting of a separate Central Bank materialises.

The previous Indian Currency system has not assigned a definite place to gold and without recognising the fact that the value of gold would be changing according to demand and supply for it, the Government of India undertook to fix it down at a constant value to silver coin. Again they undertook to receive gold coin at this rate but not to pay it back to the people. Thus there was no definite policy with regard to the position of gold in the Indian currency system. It was allowed to circulate as legal tender though in fact it ceased to circulate. This anomalous position is now ended and the Gold Bullion standard has definitely given up gold as a form of currency.

The Merits of the Scheme.

India can obtain the gold she requires through trade channels. As gold coin in circulation is not allowed, there would be no frittering away of capital which can be used for the economic development of the country. The gold currency is an obsolescent feature in all civilised countries. The economising of gold which is recommended by all theorists and warmly advocated since the days of Genoa Financial Conference can be carried out effectively under the Gold Bullion standard. The unlimited acceptance of imported gold at par and unlimited issues of gold for export at par are the cardinal features and a strong reserve of gold would have to be amassed for fulfilling these functions.

There is no immediate degradation or blowing up of the rupee. Any signing of the immediate death warrant of the rupee by demonetising it would lead to nervousness on the part of the people. Its long history and traditional position are respected and it tends to remain the standard unit of currency till people understand the new standard. Even the silver interests of America or China need not be afraid of an immediate drastic reduction in the price of silver. The Government of India has receded from the silver market so long ago as 1919 and the silver producers do not count on the Government of India as an important factor. The sales of silver by the currency authority, which it might deem necessary to sell during the first few years of the working of the Gold Bullion standard, would not happen if rupees go into circulation. The Government and not the currency authority would remain the purveyor of the silver rupee. The present invisible taxation paid by the country in circulating debased currency such as the silver rupee at an increasing value would be rendered unnecessary. The eventual withdrawal of the right of converting notes into silver rupees would force India to depend on the inconvertible paper notes issued by the Central Bank.

The overpowering influence of the India Office in financial and exchange matters would be removed, for the currency authority in future would be the Central Bank who would be responsible for the soundness and flexibility of the currency system of the country. As banking facilities tend to develop, the discount policy of the Central Bank would enable it to maintain sound monetary conditions. Currency with a stable value is a *sine qua non* for the development of banking and as the Gold Bullion standard secures stable currency, wide and proper development of banking facilities can be expected from a successful working of the Gold Bullion standard. The bank note issued by the Central Bank, which is to be the future Currency authority, would become the apostle of deposit banking in the country.

The Paper Currency Reserve and the Gold Standard Reserve whose functions were never clearly demarcated in the past get combined and are placed on a statutory basis. The gold in this reserve would prove an adequate support to the exchange, and the external value of the local currency unit would be safely maintained under this arrangement. A proper mobilisation of the reserve would tend to facilitate the turnover of the currency. However the right of double convertibility cannot be secured under the G. B. Standard. The new notes cannot be converted into both silver and gold and such a permanent arrangement cannot be secured even under a pure gold standard. Hence while there is the *de facto* convertibility of notes into silver rupees there is no *de jure* convertibility.

The automatic nature of the Gold bullion standard system would be as effective as in the case of a pure gold standard with gold currency. The favourable trade balance would lead to a free flow of gold bullion and as this is bought by the Central Bank, the local currency is released by bank payments made in purchase of gold. The unfavourable trade balance is to be liquidated by the export of gold bullion which has to be purchased by the Indian importers from the currency authority. Gold bullion can be pumped in and out with great ease and facility as the gold import and export points are fixed by statute. This places her on a position of equality with other gold standard countries.

The Indian Currency system requires great expansion of the total currency during the busy season for financing the movement of crops and contraction of the same during slack season. The purchasing of the unlimited stocks of silver or the tinkering of the P. C. Reserve would be rendered unnecessary by the currency authority. As bills of exchange would become popularised and drawn for the payment of the crops, these would be discounted in the money market and the banks requiring further resources would rediscount these bills at the hands of the Central Bank which can issue notes on these commercial bills. The Bank can buy gold bullion from the people and this would expand the volume of the local currency. The centralising of the currency and banking reserves in the hands of the Central Bank would reduce the fluctuations in money rates and the hitherto divergent policies in regard to currency by the currency authority and banking by the banking authority would be given up. Internal prices would be placed on a more stable basis than under the G. E. standard system. The proper regulation of the discount policy by the Central Bank would make the currency expansion and contraction automatic. The statutory constitution of the combined reserve to be placed in the hands of the Central Bank allows it to expand and contract currency according to seasonal demands. So far as automatic contraction is concerned, it can be brought about as soon as people feel that local currency has depreciated in terms of gold and they would hasten to the bank to convert the local currency into gold bullion which the bank has to sell.

The Gold Bullion standard does not debar the country from the possibility of ultimate resumption of gold currency. Thus the gold currency standard can be reached if sufficient gold reserves are accumulated, but the education of the people in the use of the new inconvertible rupee note and the other denominations of paper currency popularised by the Bank would be such as to open the eyes of the people to realise the uneconomical character of gold currency. For the time being there would be no free internal circulation of gold, but it is quite likely that if banking education proceeds apace we would never be desirous of it.

The institution of the "On Tap Savings Certificates" redeemable at the end of three or five years in legal tender money or gold bullion with an attractive rate of interest attached to them is a modest attempt to counteract the unproductive employment of the yellow metal. Though they are poor substitutes of gold notes which carry the right of convertibility into gold coins, they can do much to encourage the investment habit on the part of the people who can afford to save.

The demonetisation of the gold sovereign is also a feature which should not escape one's attention. The sovereign has been a benefactor and the nightmare of the Indian Currency system. The obvious advantage is the possibility to introduce a new gold coin and gold mint in our country when gold coin is considered necessary, and the position of the reserves is such as to facilitate it. The present demonetisation of the sovereign would be no real danger, as India's main demand for it is only a bullion demand, and not a coin demand. The bulk of the Indian transactions find the rupee a more suitable coin than the sovereign. The gold sovereign is not a real Indian coin; besides this reason, we have the following most important reason for demonetising the sovereign which is not usually taken into consideration. For a supply of this coin India has to depend on England. The currency authority in India cannot control the issue of this coin, and such a coin should find no place in the Indian currency system. A sound currency system is that which gives scope to the currency authority to control and regulate every important coin which is a constituent feature of the system.

Supposed Demerits of the Scheme.

The working of the system in all its details will take some time to begin. There should be the formation of the Central Bank and the accumulation of the necessary gold reserves in India. A large number of rupees would be presented to the Central Bank for conversion into gold bullion. There is already a fall in the price of silver and its future fall would stimulate the demand for gold, and it would be unwise for the Central Bank to begin operations with a slender stock of gold. In other respects it can begin straight away. Some of the measures that can be taken up immediately for increasing the gold stock of the Central Bank should be considered. The import duties can be made payable in gold or gold equivalent. The Indian export bills are to be taken up in sufficiently large number and gold can be secured from their proceeds. An attempt to retain the gold produce of the country should be made.

The first essential of a currency system is that it can be understood by the people and that it should be of such a nature as to be acceptable to them. The popular sentiment is in favour of a gold standard with gold in circulation. When this is denied it would be considered rightly or mistakenly that it is less automatic and less free from manipulation than the pure gold standard with gold currency in circulation.

The position of the silver rupees would be looked upon with certain misgivings as the people would not obtain them as a matter of right from the Central Bank in return for its new notes. The new Reserve Bank note and the silver rupee would both be legal tender currency in the gold bullion standard system. Holders of notes can secure rupees only at the will of the Reserve Bank. The paper note is neither convertible into the silver note, as at present, or into a gold coin but both these are convertible into gold bullion—the standard of value. The exchangeable limit of the local currency into gold bullion is too high. It is only the bullionists and the rich men that can afford to do it. The present note-issue is convertible into silver rupees and the issue of a new inconvertible note would tend to make the people cherish the present note and the new inconvertible note would be at a discount. It might be a note payable in gold but the line of difference drawn between the old and the new double-guaranteed bank note is to be deprecated.

There is no statutory undertaking that the free inflow and outflow of gold would be permitted without any direct or indirect limitations on the amount of gold coming in or going out. The location of the gold securities in London would not be liked by the people. As the Central Banker's gold reserves might again be depleted too readily when the people require commodity-gold attempts have been made to protect the Bank against such a drain. Similarly the free inflow of gold must be ensured.

Although we have at present an excellent opportunity to settle the national currency question, the Currency commission by prescribing the Gold Bullion system has not succeeded in this task. The G. B. standard n at best be accepted by the people as a half-way house leading to the adoption of the pure gold standard with gold currency in circulation in the near future. Academically speaking the G. B. standard is a step nearer to the international exchange standard recommended by the G. I. Financial Conference and is really an improvement on the Gold Standard with gold currency in circulation.

It has undoubtedly the following points of superiority above the defective G. E. Standard system, *viz.*, the giving of gold bullion in return for local currency for all purposes, the statutory basis of the combined reserve, the banking management of the currency and credit policy and the economy of gold. It is doubtless inferior to the effective G. S. plan, at least from the standpoint of public sentiment and confidence. It is the fond hope of the economists that a gold currency would make it possible for India to mobilise the liquid resources and increase the turnover of currency. But the main point of increasing the capital resources cannot be solved by merely multiplying currency. Greater means for mobilising capital resources are the real remedy. It would require an extensive educational campaign to make the people realise the true implications of the Gold Bullion standard. Otherwise appeals to economic arguments will prove vain in face of the existing and overwhelming liking for the Gold standard with gold currency in circulation.

Trade with Africa and the countries on the Persian Gulf would be hindered as the present financing medium is the silver rupee. The gradual dethronement of the rupee would be however giving full time for adjustment and no serious danger need be felt.

The view is too often held that India is a sink of precious metals. Although this is quite a superficial view it must be admitted that unwise use of existing stocks of gold is being made by the uneducated people. This is likely to coninue under any system. Increased education, improved legal and economic

CRCU 138

status for women, the raising of the standard of living and the development of banking facilities are the necessary correctives. But as the existence of this habit would have an adverse effect on the gold reserves of the Reserve Bank, every attempt must be made to change the ways and habits of the people with reference to the accumulation of the precious metals. Monetary reform and banking re-organisation must be considered as mutually convertible terms; the one cannot succeed without the other.

Should we accept the Gold Bullion Standard or not?

Although several economists and witnesses before the Hilton-Young Commission have pointed out that India has to pass through the necessary stage of gold currency in circulation before it could hope to attain the ideal currency system, this advice has been disregarded. The gold standard as understood in the modern sense, is readily granted and the means to secure gold currency in future are carefully preserved so that an 'optional gold currency' can be grafted on the currency system. The preliminary stage is accomplished and although the Commission do not think it advisable to vote for the gold currency ideal, it can be secured through the will of the Legislature as soon as the Gold in the reserve permits it.

The scheme can be accepted if the Legislature can introduce the proviso that after the lapse of a certain period the right of coining gold bars into coins or mohurs would be granted to the people if they so desire it. The composition of the gold in the reserve should be placed at a high ratio of the total amount and as soon as this high proportion of gold is reached, the right of giving gold to the holders of silver and coins can be undertaken. Thus at last can we rid ourselves of silver and "slough off the remains of the old skin." The rapid attainment of the final stage would depend on increased education, the raising of the standard of life, and the perfection

Gs 3948

of the banking system, and when they are secured the uneconomical nature of the gold currency would be realised. The Gold Bullion standard would remain *in toto* without the unnecessary excrescence of gold currency attached to it. There would be no need to feel any regret at this conclusion. The currency question has been racking India for the past several years and it will continue to do so for a longer time under the Gold exchange standard system. Until we are prepared to accept and use the new currency bridge, *i.e.*, the G. B. standard, the attainment of the ideally best currency which is the ultimate goal, would be postponed *ad infinitum*. Academically viewed the G. B. Standard is infinitely superior to the present policy of drift in currency matters. Practically speaking it is the only successful monetary reform that unaided India with its meagre resources of gold can achieve with maximum profit and minimum disturbance to our country as well as others. Sentimentally viewed, it fails to take cognisance of the overwhelming liking of the Indian people for gold currency in circulation. Psychologically considered it is a bitter disappointment to popular expectations.[1]

B. RAMACHANDRA RAU

---

[1] Read before the Indian Economic Conference, Calcutta, January, 1927.

TAXATION OF AGRICULTURAL INCOMES IN BENGAL

Few questions on Indian finance have given rise to greater controversy in recent times than the one connected with taxation of agricultural incomes in Bengal. The proposal to levy an income tax on agricultural incomes in this province, has been vehemently denounced as a violation of the terms of the Permanent Settlement, as "absurd," and "unpractical" and as emanating from a desire to "seek cheap distinction." With equal warmth it has been advocated as necessary to correct a long-standing anomaly and an apparent injustice. Amidst the confusion of discrepant counsels the country expected a clear and confident lead from the Taxation Enquiry Committee. That body however, instead of giving an unequivocal verdict on the issue thus clearly framed, admitted the theoretic justification for such a levy, but dwelt on what it described as "political" and "administrative" difficulties. It is proposed in this paper to review from the historical standpoint the attempts made on two occasions during 1860-65 and 1869-73 to tax agricultural incomes in British India. An analysis of the working of this tax during those early days may not be without some value in the present controversy. The question will be discussed only with reference to Bengal, firstly because more than any other province Bengal is keenly interested in the issue in view of the inelastic character of her revenues, and secondly because the question of taxing agricultural incomes in permanently settled areas stands on a different footing from that in other parts of the country.

India's first income tax levied in 1860 brought under taxation the various categories of income, irrespective of the source from which they were derived. Income from lands and houses, from professions, trade and employment, and from annuities and dividends, were all placed on the same footing as regards taxation, because as Mr. Wilson put it "an income tax to be just ought to be universal and equal in its apppli-cation to all alike within a certain limit of income." This canon of universality as an essential feature of income tax was also emphasized by his successor Mr. Samuel Laing who observed in 1861 that "capital and trade of India as well as her land, should contribute in fair proportion towards the support of the State. From that principle I believe no government will ever recede." Under the Act of 1860 the minimum taxable limit was Rs. 200 a year. The tax was levied at the rate of 2 p.c. on incomes between Rs. 200-500 a year, and at 4 p.c. on incomes above Rs. 500.

The rules regarding the taxation of income from land were elaborated in the 97th section (Part 6) of Act XXXII of 1860. So far as the temporarily settled areas were concerned, it was laid down that the profits from land were to be estimated at $\frac{1}{3}$ of the land revenue. It follows, that in these areas only persons paying a land revenue of Rs. 600 a year, or over, were liable to pay income tax in respect of their agricultural income. In all other cases, as for example, with regard to Bengal, the law was that actual returns were to be submitted by the owners "together with a rent roll containing the name of every person to whom such lands or houses or any part thereof are underlet by the person making any such return," and the income tax was imposed on the actual profits from land thus ascertained. The necessity for submitting such a rent roll by the Zemindars arose from the fact that the tax was chargeable not only on the zemindars—the rent receivers—but also on the farmers—the actual cultivators of the soil. It is necessary to remember this fact when passing a verdict of condemnation on all proposals to tax agricultural incomes in this country, for it must be conceded that in thus trying to tax the income of the cultivators the government of the day wanted to do what was well nigh impossible. The determination of the farmer's profits is a matter of considerable difficulty even in advanced Western countries. In a country like India, where the farmers are illiterate and are not in the habit of keeping accounts, these difficulties are increased a hundredfold. The proposals to tax agricultural income in Bengal that have been made recently, are not of this all-embracing character for they do not go to the length of suggesting that the farmers should be taxed on their profits from agriculture.

This attempt to tax the agricultural income for the first time was bound to raise the question whether such a procedure was legal, having regard to the terms of the Permanent Settlement, and it is interesting to enquire at this stage what the official supporters thought about the measure and with what feelings it was regarded by the landed interests whose income was thus sought to be brought under a general scheme of income tax. Mr. Wilson anticipated that the cry of "broken pledge" would be raised and he took care to make the position of the Bengal zemindars perfectly clear. He said that "it was never in the mind of Lord Cornwallis that the fortunate owners of that part of India should be exempted from any general tax that the necessities of the state required. There is not one word as to exemption from taxes in the proclamation issued by Lord Cornwallis." Equally emphatic was the verdict of Sir Barnes Peacock who observed in the Legislative Council (*vide* Proceedings, dated the 27th August, 1859—in connection with the debate on Harrington's Bill) that it would be unfair to tell the zemindars that a particular tax was to be imposed upon them and not upon others. But when the profits of professional labour were going to be taxed generally, he did not see according to what principle of justice they could be exempted from taxation. If government were to throw on that class a particular burden, they would be guilty of breach of faith. * * If government were precluded from including zemindars in any general taxation, it might be concluded that it precluded government from levying a duty on the exportation of rice produced in lands held under the Perpetual Settlement."

It was only to be expected that the proprietors of land would not take kindly to a system of taxation which for the first time since the Permanent Settlement of 1793 attempted to bring under taxation their share of income, and complaints were loud against what they regarded as an innovation. Whilst the general body of landlords protested against the measure, there was, however, at least one landlord who was not prepared to consider this taxation as a breach of Permanent Settlement and who regarded this measure in a different light from the rest of his fellows. This will be evident from a letter, still preserved, written in 1860 by Maharaja Mahatab Chand Bahadur of Burdwan to Mr. James Wilson. No apology is needed for quoting the letter in full in view of its importance:—

Letter from Maharaja Mahatab Chand Bahadur of Burdwan to the Rt. Hon'ble the Member of Supreme Council in India, dated the 3rd May, 1860 :

" Sir,

I trust that you will pardon the liberty I am taking, in addressing you on the subject of the system of taxation which you are now proposing, and in which I am deeply interested as the proprietor of the most extensive Zemindaries in Bengal.

The sense of my obligation teaches me that it becomes an act of duty in me as a subject of my Gracious Sovereign not only to cheerfully acquiesce but also to tender my humble support in aiding your new system to relieve our unavoidable financial difficulties.

Permit me, sir, most respectfully to assure you that the immediate cause for the expression of my opinion is the attempt which has been made to oppose your admirable system of taxation—this opposition being founded upon the false assumption that it is a breach of the perpetual settlement.

No doubt at the time the settlement was made it was considered as sufficient for the exigencies of those days but I cannot find anything in the terms of the permanent settlement to convince me that the zemindars of India have for ever been exempted from contributing to assist the Government when they incur unavoidable expenses in preserving property, life, the honour and all that is dear to them of those very zemindars. Sir, I as the greatest zemindar disclaim all such exemption. I am willing to submit most cheerfully to your wise system of taxation which places this unavoidable impost equally on all classes. If you think that this declaration of mine which is the result of mature consideration will be any guide to my countrymen, if you think that the example thus set by the greatest proprietor of zemindaries in Bengal can induce his countrymen to believe that it is true to policy to surrender a portion of (for?) the security of the whole I place in your hands my adherence to that admirable system of taxation by which, in my belief, your memory will be endeared to India."

Whilst on this subject reference may be made to the Despatch of the 12th May, 1870, from the Secretary of State to the Governor General in Council in which the position of the Bengal zemindar was examined and his legal liability with regard to the payment of income tax explained. Referring to the promise contained in the Regulations of 1793 that the public demand was fixed, the Secretary of State said, "The public demand was to be fixed and permanent such was the promise and its scope and object were clearly explained in the concluding exhortation addressed to the landowners, that they would exert themselves in the cultivation of their lands, under the certainty that they would enjoy exclusively the fruits of their own good management, and that no demand would ever be made upon their heirs and successors by the present, or any future government, for the augmentation of the public assessment in consequence of the improvement of their respective estates. These last words illustrate the whole force of the argument which has been admitted to be just in the case of the income tax." The Secretary of State then proceeded to say that it was quite true that the income-tax was in the fullest sense of the word a public demand. "But there was one thing which that tax was not; it was not an increase of public demand levied upon the zemindars 'in consequence of the improvement of their estates.' It was levied upon a wholly different principle and in respect of a wholly different kind of liability. One index and proof of this difference lay in the fact that although this public demand was made upon those to whom the promise of the Permanent Settlement had been given, it was made upon them only in company with other classes of the community and with no exclusive reference to the source from which this income is derived."

We may now pass on to consider the operation of the income tax in Bengal during 1860-65 and 1869-73 with a view to find out what the contributions of Bengal zemindars were by way of income tax, and to what what extent, if at all, administrative difficulties stood in the way of the smooth working of the tax. It has been contended that the bulk of the zemindars of to-day are very poor and that in Bengal at the present time a sum of nine crores and eighty-six lakhs of rupees is intercepted by as many as 3,656,000 landholders of all grades, thus giving an average income per zemindar of Rs. 28 a year. Arguments of this character based on averages are wholly misleading, for with equal plausibility it may be argued that since the average income of an Indian is only Rs. 80 or so, Indians as a class are too poor to pay income tax or for the matter of that, any tax whatsoever. In trying to determine the taxable capacity of a community or any particular section of it what we primarily want is not the average income, but the distribution of income. A rough idea of the distribution of income both agricultural and non-agricultural during 1860-65 in Bengal may be obtained from the following table:—

Table I—showing the income tax assessees, agricultural and non-agricultural, 1860-65.

Year.	Total number of persons assessed to Income Tax in Bengal.	Number of landholders and others deriving their income from landed property and assessed to income tax in Bengal.
1860-61	251,261	100,715
1861-62	254,537	97,198
1862-63	63,876	33,415
1863-64	60,188	32,462
1864-65	53,115	32,200

In interpreting these figures we must remember that the minimum taxable income was Rs. 200 a year during 1860-62 and Rs. 500 a year during 1862-65. The conclusion which may be drawn from these figures is that the landholders and others deriving their income from landed property, constituted by far the largest proportion, ranging from 40 to 60 p. c. of the aggregate income tax-payers. Not only did they constitute by far the largest proportion, but they also contributed during the first three years of the currency of this tax one half, and during the last two years, more than half the aggregate receipts from income tax. This will be evident from the table given below.

Table II.

Year.	Total demand for Income Tax, Bengal.	Amount of tax paid by landholders and others deriving their income from landed property in Bengal.
	Rr.	Rs.
1860-61	46,39,536	23,17,839
1861-62	42,19,902	22,10,012
1862-63	32,41,320	18,31,687
1863-64	23,50,127	13,39,398
1864-65	20,72,892	13,09,830
Total during 1860-65	165,23,777	90,08,766

These receipts, of course, include the contributions from the cultivators. The figures available for 1860-65, do not enable us to specify what proportion of this amount came from this source, but it would not be incorrect to assume, in view of the more definite figures available for 1870, that this contribution formed a small proportion of the total receipts. The Taxation Enquiry Committee has come to the conclusion that the tracing out of the share of the receipts of the intermediate holders of land is an impossible task. Obviously in those early days when the income tax was new to the country, and was regarded more or less as a fiscal innovation, the government did not find the administrative difficulties of assessment insuperable.

For the second time in the history of Indian finance agricultural incomes were brought under taxation during the period 1869-73. This period was one of "continuous trial and error." The rate of the tax as well as the taxable minimum were adjusted from year to year, as the government were trying to find out a rate and a taxable minimum which would cause as little hardship as possible, and would at the same time yield a substantial revenue. Thus during 1869-70, the tax rate was at first 1 p. c. under Act IX of 1869, but was subsequently raised to 1½ p.c. under Act XXIII of the same year. The taxable minimum during this year was Rs. 500 a year. In 1871-72 the rate was fixed at 2 pies in the rupee, or at $1\frac{1}{24}$ p.c. and the taxable minimum was raised to Rs. 750 a year. In 1872-73 the minimum was still further raised to Rs. 1,000 a year.

The gross collection of income tax in Bengal during 1869-70 from all sources, agricultural and non-agricultural, amounted to Rs. 33,66,181, out of which the proprietors, sub-proprietors, tenants and cultivators of land contributed over Rs. 14,76,000. The assessees including the landholders and cultivators were divided into 5 classes according to the amount of their income. The lowest class, Class I, consisted of those whose incomes ranged between Rs. 500-1,000 a year.

Class II between 1-2 thousand rupees
Class III „ 2-10 „ „
Class IV „ 10 thousand—1 lac.
Class V „ 1 lac—upwards.

According tothis classification (*a*) the proprietors and sub-proprietors, (*b*) tenants, and (*c*) cultivators were divided as follows in 1869-70.

Table III—showing the classification of zemindars, etc., according to the amount of their income, 1869-70.

	Class I.		Class II.		Class III.		Class IV.		Class V.	
	Number.	Amount of Tax paid.	Number.	Amount of Tax paid.	Number.	Amount.	Number.	Amount.	Number.	Amount.
		Rs.		Rs.		Rs.		Rs.		Rs.
(*a*) Proprietors and Sub-Proprietors	15,744	1,50,786	4,783	1,01,936	4,123	2,50,154	783	2,75,045	50	1,62,162
(*b*) Tenants ...	11,351	1,05,510	1,528	29,226	574	29,788	10	4,987	...	......
(*c*) Cultivators	31,928	3,04,149	2,036	41,181	374	17,424	40	4,492	..	......

It will be noticed from this table that the proprietors, sub-proprietors, tenants and cultivators paying income tax on a minimum annual income of Rs. 500 a year, numbered 73,324 distributed as follow:—

Proprietors and Sub-proprietors ...	25,483
Tenants	13,463
Cultivators	34,378
	73,324

Thus, of the class which derived their income from agriculture, the most numerous was the cultivators. But this class though numerically large, was not very important from the point of view of the yield of the tax, for this class contributed a sum of Rs. 3,67,246, out of a total contribution of Rs. 14,76,840.

It may at once be admitted that much of the unpopularity and harshness of the income tax administration of this period were due to the attempt to tax the cultivators, and if the history of this period has any lesson for us at the present time, it is that the repetition of this attempt can only end in exciting bitter and hostile feelings against the government. A good deal of the harshness of the tax arose from the rough and ready method of arriving at the profits of cultivators. Thus, Rs. 5 was usually taken as the standard profit per bigha for rice cultivation. The Collector of Midnapur took Rs. 75-80 as the profits per bigha for mulberry, while the Collector of Malda took Rs. 814 per bigha, as the standard profits for mango-grafts. It is no wonder that oppression and tyranny resulted from a system like this. The Lieutenant Governor of Bengal while reviewing the operation of income tax during 1869-70 observed, "I am therefore not surprised to find that in the Board's report of 18th July 1870, it is stated that the income tax falls with the greatest severity on the class of ryots and agriculturists......that among them, more than others, a strong and bitter feeling has been excited by the tax, and that instances have been brought to the notice of a member of the Board in which cultivators threaten to migrate to Nepal where there is no income tax."

The Viceroy and Governor General in a note dated 20th January, 1872, expressed himself strongly about the need of relieving the cultivating classes from the effects of a system which he described as one of extreme tyranny and of downright robbery. To relieve the cultivators it was accordingly ordered by the Lieutenant-Governor, that those whose holdings did not exceed 50 acres should be exempted from income tax. This order, coupled with the raising of the exemption limit in 1871-72 and 1872-73, had the desired effect of relieving them from harassment.

In trying to form an estimate of the yield of the tax we should therefore deduct the contributions of cultivators. Deducting this amount we find, that the proprietors, sub-proprietors and tenants paid a sum of Rs. 11,09,000 as their share of the tax. It will be recalled that the taxable minimum was fixed at Rs. 500 in 1869-70. The raising of this limit to Rs. 2,000 a year would have reduced this contribution to Rs. 7,22,000. This estimate is arrived at from the following figures taken from Table III given above.

		Rs.
Class III	Proprietors	2,50,154
	Sub-proprietors tenants	29,788
Class IV.	Do.	2,75,045
		4,987
Class V.	Proprietors	1,62,162
		7,22,136

If the lowest rate of income-tax existing to-day (*viz.*, 5 pies in the rupee) had been imposed uniformly in 1869-70, this yield would have increased to Rs. 12 lacs. With the application of the principle of graduation the yield would have been considerably larger.

It might be urged against this estimate that whatever might have been the state of affairs in 1870, owing to continued subinfeudation and partition, the number of zemindars with large incomes to-day is smaller than what it was in 1870 and, hence, the yield of the tax is likely to be considerably less. In support of this view it was urged before the Taxation Enquiry Committee that at the present time there are only 650 zemindars in Bengal who possess a minimum income of Rs. 12,000 a year. This figure is arrived at from an analysis of the voters' list of the Indian Legislative Assembly. Now on referring to Table III we find that in 1869-70, the number of proprietors, sub-proprietors and tenants with an income of Rs. 10,000 a year and above, was (783+10+50) 843. It must be remembered in this connection that Bengal of those days was larger in area. After making due allowance for this difference in the area of the province, and also for difference in the basis of comparison (the basis of comparison being a minimum income of Rs. 10,000 in one case and Rs. 12,000 in another) it would appear, that roughly speaking, the distribution of agricultural income to-day is not materially different from what it was 50 years ago, so far as the higher reaches of incomes are concerned. As regards lower grades of income—incomes ranging between Rs. 2,000-10,000 a year, definite figures are not available to show what the existing distribution is, but we are aware of no evidence indicating that subinfeudation and partition have affected them in a greater degree than incomes higher up the scale. It is however possible to urge that as the size of the family varies inversely in proportion to income, the estates of the smaller proprietors have presumably been partitioned amongst a larger number of heirs. Admitting the truth of this contention, we must remember at the same time, that when the small traders and business men and salaried servants of limited means invest their savings in lands, they buy these smaller estates, having regard to the limited resources at their disposal. Simultaneously with the process of subdivision therefore, there is going on another process which unites many of these smaller estates into a larger whole.

The exemption of the landed proprietors dates from the year 1886. The circumstances which led to the establishment of this exemption are narrated in the Report of the Taxation Enquiry Committee and need not be recapitulated here. The Report points out that there is nothing in the history of the case to justify this continued exemption. If to-day this exemption is discontinued, it would mean not the violation of the Regulation of the Permanent Settlement, for the P. S. has nothing whatsoever to do with the merits of the case, but simply a repeal of section 4, clause (3) of Act XI of 1922. The only argument in favour of the continuation of this exemption is that lands have been bought and sold on the basis of this exemption and that the buyer has paid a higher price for land in consideration of this exemption. But it must be remembered that so far as a present buyer is concerned he will be compensated by the general development of the country before many years are over. Besides, no one has a right to claim that his position must be made secure against all changes in taxation, particularly when no promise express or implied was given that the exemption from taxation would be continued for all time to come.

In bringing this historical survey to a close, we may summarise the main conclusions which have been arrived at:—

(1) The verdict was against the Bengal zemindars on two occasions during 1860-65 and 1869-73 on the question of their liability to pay income tax.

(2) The verdict of the Secretary of State, as expressed in the despatch of the 12th May, 1870 was also against them.

(3) During a period of 5 years, 1860-65 the proprietors and cultivators contributed more than half the total yield of income tax in Bengal, *viz.*, Rs. 90 lacs out of a total of Rs. 165 lacs. Even if we leave out the contributions of cultivators, those of rent-receivers could not have fallen far short of Rs. 70 lacs in 5 years.

(4) During 1869-70 the proprietors and tenants with incomes of Rs. 500 a year and above, contributed Rs. 11 lacs out of a total income tax receipts from all sources amounting to Rs. 33 lacs.

(5) The attempt to tax farmers' profits resulted in oppression. The farmers were therefore exempted from income tax.

(6) Within a community average income does not determine taxable capacity. What determines it, is the distribution of income.

(7) From the figures available for 1869-70 indicating the distribution of agricultural income, it appears that there

were nearly 5,500 proprietors, sub-proprietors and tenants with a minimum annual income of Rs. 2,000.

(8) Complete figures are not available to indicate the existing distribution of agricultural income in Bengal. The meagre data available show that roughly speaking, this distribution is not materially different from that prevailing in 1870.[1]

JITENDRAPRASAD NIYOGI

DISILLUSION

She thought that men and women all could read
The truths that lay behind her eyes of brown,
The child-like trust that took no timely heed
Of busy tongue or deprecating frown.

She thought that they could see into her heart
(Oh foolish fancy, born of innocence!)
They looked upon her as on one apart
Nor ever thought to speak in her defence.

She opened out her soul as does a flow'r
Unto the sun's all-searching, gilded ray
She had one blissful, golden, happy hour,
Then Disillusion stalked across her way.

She found her glitt'ring coin turned to dross
She woke at last to Life's realities,
And saw that most folk steer their boat across
A sea of petty trivialities.

GWENDOLINE GOODWIN

---

[1] Read before the Indian Economic Conference, Calcutta, January, 1927.

LOCAL TAXES IN THE RURAL AREAS OF THE MADRAS PRESIDENCY

Local Boards which are the authorities entrusted with the administration of purely local affairs in the rural areas of the Madras Presidency get their revenue from three sources, viz., (1) Taxation, (2) Provincial grants, and (3) Miscellaneous including remunerative enterprises and fees. The relative position occupied by the income from these sources during the last half a century, is brought out by the following table of the average annual revenue from decade to decade since 1873-4.[1]

Decade.	Tax-revenue.	Provincial grants.	Miscellaneous.
Years.	Rs.	Rs.	Rs.
1873-4 to 1882-3.	38, 74, 707.	5, 27, 096.	18, 99, 341.
1883-4 to 1892-3.	51, 23, 154.	3, 54, 455.	10, 25, 188.
1893-4 to 1902-3.	63, 33, 538.	4, 02, 252.	15, 54, 033.
1903-4 to 1912-3.	80, 78, 456.	25, 49, 098.	25, 43, 210.
1913-4 to 1922-23.	103, 55, 172.	64, 94, 526.	46, 56, 636.
1923-24	132, 65, 976.	98, 83, 000.	71, 56, 425.
1924-25.	130, 72, 898.	87, 85, 000.	73, 74, 393.

These figures indicate that the proportion of tax-revenue to the total receipts was high up to 1902-03 and that it has been falling since then, while the case in regard to provincial grants and the miscellaneous sources has been quite the reverse. In the decade 1873-4 to 1882-3 taxation contributed 65% of the total receipts and in the following three decades the percentage was 78·4, 76·8 and 61 respectively. During the period 1913-14 to 1922-23 only 47·8 of the total receipts was due to taxation and the years 1923-4 and 1924-5 show a still further decline to 43·5 and 44·5. Though it can be inferred from this that local boards have at present to depend more on provincial grants than was the case twenty-five years ago, taxation still occupies the first place among the sources of revenue.

---

[1] Taken from the Annual Reports on the administration of Local Boards. In this calculation contributions from one heard to another and miscellneous debt heads have been excluded.

Before 1871 the only local tax in rural areas was the road cess. The Act of 1871 added two more taxes, viz., the house tax and tolls. These three continued to be the sources of tax revenue till 1920 although on two occasions—in 1884 and in 1900—the Local Boards Act underwent a change. The Act of 1920 under which local boards are working at present, introduced three new taxes—a profession tax, a tax on companies, and a piligrim tax. But as the additional income which these have so far brought is comparatively small, it can be said with much justification that local boards depend in 1926 on the same sources of taxation as in 1871.

1. *Land cess.*

Of the taxes, land cess is by far the most productive as well as the oldest. Its importance can be seen from the following figures.

Decade. (1)	Total Tax-revenue. (2)	Land cess. (3)	Percentage of (3) to (2). (4)
Years.	Rs.	Rs.	Rs.
1883-4 to 1892-3	51, 23, 154	4, 401, 617	86·2
1893-4 to 1902-3	63, 33, 538	5, 116, 298	80·9
1903-4 to 1912-13	80, 78, 456	5, 750, 490	69·2
1913-14 to 1922-23	103, 55, 172	7, 247, 909	69·9
year 1923-24	132, 65, 976	8, 666, 647	65·1
„ 1924-25	130, 72, 891	8, 400, 230	64·6

A statutory cess on land was for the first time introduced under the village cess Act of 1864 which provided for the collection of a cess not exceeding one anna in the rupee, of government assessment of land to be devoted towards the pay of the village establishment. In 1866 the District Road Cess Act authorised the collection of another six pies per rupee on the rental value of all occupied land on whatever tenure held. This act was repealed in 1871 and a fresh Local Funds Act was passed providing for a one anna cess. The Act of 1884 did not make any change in this respect, but when it was amended in 1900, a special clause was introduced permitting the collection of an extra cess at three pies per rupee to be spent entirely for the construction of railways and tramways. When the village cess act was repealed in 1905-6 the burden of the land cess became considerably lightened although its retention and diversion towards other objects of local expenditure would have been a sounder policy. Under the Act of 1920 which is now in force, the clause regarding the special railway cess was repealed. But the Elementary Education Act passed in the same year provided for a tax not exceeding 25% of the land cess to be used only for education. These are the main land-marks in the history of land cess.

Two or three questions regarding land cess deserve some consideration. The basis of assessment is one of them. The several statutes passed since 1866 have taken the annual rental value of occupied lands as the basis. Ordinarily this value is understood to mean the balance of gross income left after the expenses of production are deducted from it. If expenses are made to include the subsistence of the cultivator and the members of his family as well as the minimum profits of cultivation, the annual rental value may be regarded as an ideal basis of taxation, and it is looked at in that light by all students of finance. In practice however there is considerable difficulty in making a correct estimate of expenses and therefore of rental value also. A machinery consisting of experts in land valuation is necessary for this purpose, and in all countries of the world where land tax constitutes an important source of the revenue of local bodies the greatest attention is being paid to this aspect of the matter.[1] Local Boards in this Presidency have not had the means to maintain a costly establishment for calculating the real rental values of land and government also thought it unnecessary to make any such elaborate calculation for purposes of local taxation. The position taken up by government is a reasonable one, as it has numerous experts in the body of settlement officers whose duty it is to fix the land revenue assessment on the basis of rental values. For the local boards to do again at a high cost all that the settlement officers were doing for the government, would have meant an unnecessary duplication of machinery and a waste of public funds. Consequently legislature has defined in the several acts the exact meaning of annual rental value. In the *ryotwari* lands it means the assessment payable to the government together with water rate charged for its irrigation. In *inam* lands it means the full assessment which such lands would bear if they were not inam, and in the *Zamindari* lands it means the actual rent paid to the Zamindar by the cultivator.[2]

This procedure has two decided advantages. The cultivator is familiar with the demand on account of land tax and a cess based on it is very easy for him to understand. The introduction of a new conception of rental value would have created doubt and confusion in the minds of the ryots, and caused practical difficulties in assessment and collection.[3] A second advantage is that the actual burden of the cess is very much lighter than what it would have been if it had been based on real rental values. For, the land revenue assessment does not go beyond fifty per cent. of the rental and is in many cases much below this. Thus a one-anna cess at the present day is really equivalent to or even less than a half anna cess. This was however not the view always entertained on the subject. There were some who thought, that even from the standpoint of the payer of the cess, the calculation of the true rental value would have been better. During the discussions in the Madras Legislature of the Local Funds Bill of 1870, it was pointed out that the land revenue assessment by settlement officers was arbitrary and that in many districts it was no true index of rental values.[1] In those days when the land revenue policy of the government did not possess that definiteness which it obtained after the issue in 1901, of the famous resolution by Lord Curzon's government, there was some justification for this attitude. But conditions are now entirely different and calculations have shown that, "the percentage of assessment to rental in the case of all classes of leases taken together varies from 10·7 to 29·0, the percentage in half the districts being less than 17·1."[2] There is therefore no denying that the present basis for calculating the land cess is of very great advantage to the cultivator.

---

[1] G. F. Shirras, The Science of Public Finance. P. 449.

[2] Section 79 of the L. B. Act of 1920.

[3] Madras Legislative Council Proceedings (M.L.C.P.) of 1870. Discussion on Local Funds Bill especially the speech of Mr. Ramaiyangar.

This has however resulted in weakening the boards financially. At the rates fixed by the statutes a cess on actual rental value would have yielded a much larger income. It would also have made the income more elastic, growing every year with the prosperity of agricultural industry. Land revenue assessment is liable to be revised once in thirty years, and till such a revision is effected the proceeds from land cess cannot show a substantial increase. This inelasticity has to some extent been responsible for the failure of the boards to respond adequately to demands made on them for additional expenditure on public health or education.

Even under this system, a certain amount of elasticity could have been secured, if the legislature had not laid down the maximum rate at which it was competent for the boards to levy the cess. But a quite different policy has been pursued by the government in this respect. One anna per rupee of land assessment was the rate permitted by the acts of 1871, 1884 and 1920. Under no circumstances could this rate be exceeded according to the act of 1871. The corresponding clause in the act of 1884 was equally rigid,[1] and when it was amended in 1900 there was provision made for a special railway cess of three pies per rupee. The maximum rate for general purposes continued to be one anna. In all these acts an exceptional treatment was accorded to Malabar, where a two-anna rate was permitted owing to the low rate of land assessment in that district. Experience however showed that the one anna rate was too low to enable the boards to get adequate resources for their requirements. Government also realised this in course of time, and showed its willingness to raise the rate to two annas in all the districts. To create public opinion in favour of the higher rate it undertook to distribute the provincial subsidies at a more favourable rate to boards agreeing to the higher rate of cess.[2] Accordingly the original draft of the Local Boards Bill of 1920, fixed the maximum limit of land cess at two annas per rupee, and provided also for its further enhancement with the special sanction of the government in cases of real necessity. This was a move in the right direction, as it not only had the possibility of immediately securing to the boards a larger income but also provided for its expansion under special circumstances. At the same time the necessity for the previous sanction of the government, for any rate higher than two annas, was a real safeguard against undue oppression. But this clause was dropped by the Select Committee and the rigidity of the old rule was reintroduced. Under the existing act an one-anna cess for general purposes is obligatory in every district; and in addition to this, discretion is given to levy a three pies cess for District Board purposes alone, and a similar one for Taluk Board purposes. The maximum rate, therefore is one anna six pies and it is impossible to enhance the rate under any circumstances.

---

[1] Report of the Select Committee; and Macfayden's note.

[2] Report of the Indian Taxation Enquiry Committee, 1926, (I.T.E.B). P. 77.

---

[1] The minute of dissent of Mr. H. B. Grigg to the report of the (Madras) Local Self-Government Committee, (L.S.G.C.) of 1882. P. 123-6.

[2] Madras G. O. No. 1275 L of 4th August, 1913.
Madras Budget Memorandum 1914-15 (Para. 17).

Freedom of local bodies to vary the rates of taxation according to their requirements is now recognised as a sound principle so far as Municipalities in the Presidency are concerned. It is unfortunate that this concession is not extended to local boards. It cannot be argued that the needs of the boards are fewer or less urgent than those of Municipalities, or that there is a greater danger of power being abused by them. They are everywhere under the control of representatives of landholders and the rate of cess will not be raised by them unless the need for it is clear. The fear that a high rate of land cess will adversely affect the growth of land revenue which constitutes a large proportion of the income of provincial government is groundless, especially in view of the proposals for the standardisation of land revenue assessment at a low rate.[1] The analogy of the adverse effects of a surcharge on income tax does not hold good in this case. It is thus desirable that local boards shall be given freedom to vary the rates of land cess.

Another serious defect of land cess is that it is not in proportion to ability to pay—the poorest land holder being called upon to pay at the same rate as the richest. There is a strong case for progression in the ryotwari areas and a change in the principle of distribution of the burden in the Zamindari areas. A higher rate may be imposed on cultivators praying an assessment of one hundred rupees, the rate rising progressively on assessments of Rs. 250, Rs. 500 and

---

[1] I. T. E. C. report, p. 86.

Rs. 1,000. This will not add to the cost of assessment or collection. It will not lead to any breaking up of large estates and agricultural holdings becoming more uneconomical as land cess forms only a small part of the total tax-burden. It will also bring incidentally an additional income to the boards.

Under existing arrangements land cess in Zamindari areas is collected partly from the zamindar and partly from his tenants, while in ryotwari tracts the whole cess is paid by the land holder. Much of the economic backwardness of the tenants in Zamindaris is due to the peculiarities of their land tenure and the larger rents they have to pay. No special benefits are conferred by the Zamindar on them. It is just that he is asked to contribute at a higher rate towards the income of local boards and thus help the spread of education, medical relief and health among the tenants. It will be reasonable if while the tenant pays half anna per rupee the Zamindar is made to pay one anna. The force of ancient tradition which made it incumbent on a Zamindar to spend a substantial portion of his income on the improvement of the inhabitants in the Zamindari has now become very weak; and the imposition of a higher rate of cess will go to some extent in making up this defect. Taxing them through a local rate is much better than imposing an income tax on them for imperial purposes.

It may be thought that the removal of the existing statutory limit to the rate of land cess coupled with the proposal to double the rate on Zamindars may lead to a possible confiscation of much of their incomes. But this is not likely to be the case. For, the proposal is not to completely exempt the tenant from liability to pay the cess. He will share it in the proportion of one to two instead of equally, so that any decision by a local board to collect more from the Zamindar will mean the enhancement of the tenant's share by fifty per cent. of it. This liability of the tenants will serve as a check on the rashness of the boards in their attempts to raise the rates too very high.

With modifications like these the land cess will constitute an ideal tax for local purposes. For it has already all the other merits of a good tax. It is economically collected and assessed. It has the characteristic of certainty from the point of view of the payers as well as of the boards. The fact that in 1924-25, it contributed to nearly sixty-five per cent. of the tax revenue shows that it is also highly productive. In any reformed scheme of local taxation it is bound to retain its importance and will have no powerful rival or substitute.

2. *House tax.*

The position of the House-tax in the finances of local boards is best explained by the following table which records for different periods the average annual income from it and the percentage borne by it to the tax revenue and the total receipts of the boards.

Period (1)	Average annual income from House tax (2)	Percentage of (2) to Tax revenue (3)	Percentage of (2) to Total receipt. (4)
1886-7	Rs. 36359	7·3	6.0
1886-7 to 1892-3	146624	2·7	2·1
1893-4 to 1902-3	423962	6·6	5·1
1903-4 to 1912-13	655322	8·1	4·2
1913-14 to 1922-23	982005	9·4	4·5
1928-24	1289697	9·7	4·2
1924-25	1315466	10·06	4·4

One characteristic of the house-tax which distinguishes it from the other taxes levied by the boards is that it has always been imposed only in particular localities. The act of 1871 laid down that "it shall not be imposed except in villages, or groups of villages, or townships, in which a school supported by a government grant-in-aid already exists, or in which the inhabitants are prepared to establish a school under such rules as may, at the time, be in force in respect of educational grants-in-aid, or in which the government shall determine to establish a school." In accordance with this section it was extended by 1874 to only 271 villages. When after a period of abeyance it was revived by the Local Boards Act of 1884 provision was made for its levy only in *unions*—a new administrative unit consisting of a single village or group of villages. This feature has remained in operation until the present day. In 1924-25 the tax was levied in an area containing a population of only 3,696, 729 which constitutes a little less than a tenth of the total population under the jurisdiction of local boards. The low productivity of the house tax is accounted for by this.

In this policy the government was guided in early days by two factors. One was the dislike of a multiplicity of taxes. A single tax fairly productive and touching the large majority of the people of the Presidency was thought to be much better than a number of small imposts of a vexatious character.[1] The land cess fulfilled this criterion to a very great exent and as it was decided to impose it, it appeared unnecessary to burden *all* the inhabitants with any other tax. It may however be argued that even from this standpoint a house tax would have been superior to even the land less. For, while the latter affects only the holders of lands and gives exemption to non-agricultural classes, the house tax falls equally on all. But there were two possible objections to a universal tax on houses. One was the difficulty involved in assessing the value of houses by a Central body like the

---

[1] Minute of the Governor, dated 23rd Nov., 1868, (published in papers relating to the Towns' Improvement Bill of 1870).

District Board (or even the Taluk Board) with jurisdiction over a large area. The other was that in rural parts a house should not be regarded as a correct index of a man's ability to pay taxes, there being little difference in many cases between the house of a rich man and that of a member of the middle class. It was also contended that in several cases impoverished families occupied spacious houses inherited from rich ancestors and that it would be unjust to tax them on the basis of the value of such houses. It was therefore concluded that as a general tax land cess was better than house tax, and that the latter should be levied only when a distinct benefit was conferred on any locality.

Between 1871 and 1874 it was confined to villages in which there was a grant-in-aid school, and was therefore practically a sort of education tax. But this association of the tax with education made both of them unpopular as there were several who thought that sanitation had better claims on it than education. The Government therefore put it into abeyance in 1874.[1] On the recommendation of the Local Self Government Committee of 1882 it was revived in the act of 1884 and confined to 'unions' which were mainly administrative areas organised for sanitary purposes. It took therefore the form of a sanitary rate. Every village is not a union. At present there are only 495 unions and the tax is confined to them. Villages outside the union areas are nearly eight times in number.

Economic theory regards the house tax as an ideal one for purely local purposes. For it is mostly the owners of house property that are benefited from local expenditure on sanitation, lighting and other improvement. It is also a tax with which the inhabitants in the Presidency were familiar before it was incorporated into the act of 1871.[2] But there was one difference between the old and the new in regard to the method of assessment. Under the indigenous methods it was more or less like a poll-tax on householder. In its present form it is a tax on houses, and is based upon a regular classification of them on the basis of their value.

---

[1] Madras Administration Report, 1873-74, L.S.G.C. report also.

[2] Statement of objects and reasons *re* L. T. Bill of 1870.

Detailed rules were not laid down in the earlier acts regarding the assessment of the house-tax. Under the acts of 1871 and 1884 houses were divided roughly into six classes and the rate of the tax varied from Rs. 5 to annas 4 per year. In 1900 the number of classes was increased to nine and the rate on the highest class was raised to Rs. 10. The current act deals in greater detail with the methods of assessment.[1] It is left to the discretion of each union board to divide the houses into any number of classes—provided that it is not less than six. It therefore ensures a fairly good gradation. The principle of assessment is that of valuation, it being left to the union to proceed on the basis of either capital value or annual value. This is a sound provision as houses in rural areas are occupied mostly by the owners and it is not consequently possible to estimate their annual rental values. It is therefore safer to proceed on the basis of capital value which it is easy for the authorities of the union with their local knowledge to estimate correctly. It is obligatory upon every union board to revise the valuation once in five years and this gives opportunity to get increased income from time to time. No maximum rates are laid down in the act which is a healthy departure. There is also provision for a progressive rate of taxation and in both these respects it differs from land cess.

In the actual administration of the tax three difficulties have so far been experienced. (1) One is in respect of exemptions. All the acts have recognised the need for exemption on the ground of the poverty of owners. This power was however abused in earlier years by the boards.[2] Twenty five per cent. of the houses were left unassessed in many places and in some nearly fifty per cent. It must be noted that villages that are constituted into unions are generally prosperous and are in the position of miniature towns which may grow in course of time into municipalities. The exemption of such a large percentage of houses is rather suspicious. To prevent it the act of 1920 laid down that ordinarily "houses valued at a greater capital value than Rs. 240 or a greater annual value than Rs. 20 shall not be exempted in any union." (2) A second defect was slackness in the collection of the tax which was mostly due to the indifference or incompetence of the union executives and the lack of proper supervision by higher authorities.[1] (3) In several cases provision regarding the quinquennial revision was disregarded. These defects can be removed in time with the growth of civic consciousness. A cautious experiment may also be made by way of "surcharging" the union board in case of gross neglect.

---

[1] Schedule IX. Sections 12 to 25.

[2] Annual Administration report, 1890-1, 1891-92.

The future of the house tax is closely bound up with the policy of government in regard to the extension of unions. Public opinion is not in favour of these administrative units.[2] They are highly artificial in character. The constitution of Village Panchayats is preferred to them. The taxes levied in Panchayat areas have not yet been reduced to any uniformity and it remains to be seen what place the house tax will occupy among them. The peculiar economic conditions of the rural areas indicate that it is more suited to urban centres and experience confirms this opinion to a great extent.

3 *Tolls.*

Next to land cess, tolls form a most productive source of the revenue of local boards and they have been occupying this place continuously for the last fifty years. In 1882-83 the yield amounted to Rs. 3,86,662 and the progress made since then is illustrated by the following table.

---

[1] Annual Administration report, 1889-90.

[2] M. L. C. P., 23rd November, 1916, 3rd April, 1919 and also G. O., 1410 L of 1915.

Period. (1)	Average annual Income from Tolls. (2)	Percentage of (2) to total tax revenue. (3)	Percentage of (2) to total receipts. (4)
	Rs.		
1882-3	386662	8·4	6·9
1883-4 to 1892-3	618901	12·8	9·5
1893-4 to 1902-3	776446	12·2	9·3
1903-4 to 1912-13	1110154	13·7	8·4
1913-14 to 1922-23	2156725	20·8	10·02
1923-24	3155000	23·7	10·4
1924-25	3183000	24·3	10·8

A comparison of this with the table on pages 2 and 10 will make clear the relative position occupied by land cess, house tax and tolls in local taxation in the past and at the present day. Inspite of the objections occasionally raised against tolls they have been contributing more and more to the tax income and in contrast to income from land cess and house tax, the proportion the income from them bears to the total receipts, has also been on the increase. While the revenue from land cess increased by 4·7%, 15·9%, 11·7%, and 26·3% respectively in the decades from 1882-3, that from tolls increased by 60·1%, 25·5%, 43%, and 94·2% thus indicating the more rapid rate of its growth. All these features have to be borne in mind in examining the proposals made now and then for the abolition of tolls.

The growth in the income from tolls is due mostly to an increase in the number of toll-gates or places where tolls are collected and partly to the adoption of higher rates of taxation. In the earlier years government was very cautious in granting permission to open new gates[1] but as the need for extending means of communication and keeping them in proper condition came to be felt more and more the strictness of the original policy was relaxed. In 1885-86 there were only 191 gates or one gate on an average for 111 miles of road maintained; the corresponding figures for subsequent years are as follows :—

Year.	No. of toll gates.	No. of miles per gate.
1885-86	191	111
1895-96	277	97·5
1905-06	307	91·7
1915-16	425	65·7
1924-25	430	62·1

Under the Local Boards Acts the maximum rates at which tolls may be levied under different heads—Motor Vehicles, Bicycles, Carts, etc.—are laid down and the boards are empowered to fix in accordance with local conditions the actual rates which may vary from time to time and from district to district. In this respect boards have shown in recent times a disposition to fix the rates as near the maxima as possible. For instance in 1885-86 tolls were levied at the maximum rates in 78 gates and at half the maximum in the remaining 113. The changes made in the subsequent years are shown in the following table:

---

[1] Madras Govt. resolution on 'Finances.' Fort St. George Gate the Supplement March 26, 1876.

Year.	Maximum rates.	¾ of the Max. rates.	½ of the Max.
1895-96	99	...	178
1905-06	141	7	159
1915-16	233	86	106

Information regarding 1924-25 is not precise; but even then maximum rates prevailed in all except eight districts, and even in these eight the rates were below the maxima only at certain gates and for certain classes of vehicles.[1]

This revenue consists partly of the proceeds of tolls levied in gates maintained by the Local Boards and partly of contributions paid by Municipalities. The latter owes its origin to an executive order of the Madras Government issued in 1875-76.[2] It was the outcome of a controversy in regard to the legitimacy of tolls levied by Municipalities on 'through' as distinct from 'local' traffic. Under the Towns' Improvement Acts of 1865 and 1871 municipal councils were authorised to collect tolls on vehicles and animals entering towns and making use—by implication—of the roads and other amenities provided by Town authorities. This power was however abused,[3] no distinction being drawn between vehicles passing by accident as it were through the town on their way to other places and those whose destination was the town itself. Tolls collected by municipalities under these circumstances operated as a sort of transit duty falling not on the town populations benefited by municipal expenditure but on the general public of the surrounding country. Besides this, the roads on which the 'through' traffic passed were maintained by the local boards and to them belonged of right any tolls levied on such traffic. It was therefore felt that the municipalities were not entitled to enjoy all the revenue they collected from tolls and that it was but just that they should pay back to the boards that part of their revenue which might be regarded as contributed by the 'through' traffic passing along the towns. Rough calculations of this share were made and municipalities were ordered to part with it.

---

[1] Annual Administration Report, 1924-25. p. 8.

[2] Madras Administration Report, 1875-76; also L. S. G. C. report, p. 27.

[3] A vigorous indictment of municipal tolls is frund in Mr. Robinson's Minute published in the Volume in "Papers relating to the Jaina improvement bill of 1870"; the Volume is indispensable for a study of "tolls" in the Madras Presidency.

Even at the present day many municipal councils refuse to pay their contributions and disputes often arise between them and the concerned boards. They are generally referred to Joint Committees and in some cases are amicably settled by them. But there arise occasions when governmental intervention becomes necessary and disputes are prolonged. One way to avoid them is to put a stop to all municipal contributions. In defence of this it may be argued that after all the amount paid by municipalities is not very much. Taking the years from 1904-05 it is found that the proportion which it bears to the total tolls—income of the boards has been steadily going down. In 1904-05 it formed 16·9 per cent. of this income; it fell to 12 per cent. in 1914-15 and 7·6 per cent. in 1924-25. While there is force in this argument it may be pointed out that justice is on the side of the boards. So long as they maintain the main lines of traffic tolls ought to go to them and not to municipalities. A better solution is the abolition of municipal tolls and devise a better method—and such methods are available—of taxing the purely local traffic entering the municipal areas.

As a method of taxation tolls are open to the criticism that "they are undoubtedly an impediment to through traffic," There is however some exaggeration in this view and they are not really so objectionable as they appear to be at first sight. (*a*) The imposition of this tax and its administration have always been based on the principle that those who make use of roads should as far as possible be made to pay for their maintenance. Regarded therefore as the price paid for the use of roads they do not appear to be unreasonable. (*b*) The most common mode of conveyance on roads is the " Cart " and the toll which it is liable so pay is annas three only. The tendency is to have not more than one gate for every twenty miles and in many cases the distance is longer. When the capacity of a cart is considered three annas is not such a high rate as to interfere with traffic. Statistics are not available to give an idea of the volume of traffic passing along the roads but it may be stated that the tolls to which the traffic is subject do not make any appreciable addition to its cost. The collection does not lead to annoyance or delay as necessary precautions are taken for the purposes, and as the speed of the carts is generally very low. The boards cannot raise the rates indefinitely as the maxima are specified by the legislature itself. People have become habituated to this method of taxation and there is no specific complaint against it except the general one that is made against all taxes.

(*c*) It is the increase in motor traffic that is responsible for the present opposition to tolls. The remedy is not the abolition of tolls but the exemption of motor vehicles from them, and subject them to some other kind of tax. (*d*) Tolls contribute nearly a fourth of the tax income of the boards; and their abolition will lead to the bankruptcy of many of them. The conclusion therefore follows that tolls have to be retained in the scheme of local taxation.

(4) Other taxes.

(a) The Piligrim tax does not possess any great importance. It is confined to only such pilgrim centres as can be reached by rail and all the income derived from it has to be spent on the development of the particular centre in respect of which the tax is levied.

(b) Profession tax. The introduction of the Profession tax by the act of 1920 may be regarded as an epoch making event in the history of local taxation in rural areas. Up till then the burden of taxation fell mostly on the holders of land and all non-agricultural classes were practically exempt. This was a serious defect, for, these classes had been sharing the benefit of local expenditure on education, roads, public health organisation etc., without contributing anything towards it. Equity required the taxation of such classes and this was accomplished by the act of 1920.

As in the case of all other taxes discretion is given to the district board to levy the tax or not in any local area. But when the levy is decided upon, 'every person exercising a profession, art, trade, or calling, or is in receipt of any income from money-lending or any source other than lands and houses' is liable to pay the tax. The amount of the tax depends on a rough estimate of income 'based on the nature and reputed value of business, the size and rental of residential and business premises, the quantity of articles dealt with, the number of persons employed and the income tax paid to government.' The rate varies from one rupee per year on incomes between twenty-five and forty-nine to two hundred and twenty rupees on incomes of not less than two thousand rupees. These are the maximum rates allowed by the act but it is open to the local boards to levy the tax at these or at any lower rates. Nearly thirty per cent. of the inhabitants in rural areas belong to the non-agricultural classes, and if properly assessed and collected the tax is bound to bring an appreciable income to local authorities.

At present the tax suffers from two defects. One is that it cannot be extended to persons holding appointments, 'public or private, or are in receipt of any pension or income from investments.' In defence of this it was argued that appointments etc., do not come under the category of professions. This seems a strange interpretation and is inconsistent with the corresponding clauses in the District Municipalities Act where holders of appointments are as much liable to the tax as others. It was also stated in defence of the present position that the imposition of profession tax on the 'exempted' classes will adversely affect the imperial income tax.[1] All holders of appointments do not fall in the category of income tax payers; and as it is not possible for them to conceal their income it is not known how their assessment to profession will affect the yield from income tax.

A second and a more serious defect is in respect of the assessment and collection of profession tax. Each local board exercises jurisdiction over a large area consisting of a number of scatterred villages; and officers appointed by the board cannot be expected to possess the local knowledge necessary for making an estimate of the income of people and classifying them on the basis of the income. For the tax is based on a sort of rough guess work regarding incomes and the act does not empower the boards to call for the accounts of the assessees. None except the residents of villages will be able to do this work. Consequently the boards at present depend upon the village officer for preparing the assessment registers and making the collection of the tax. These officers however are not the direct subordinates of the boards and are not therefore subject to their control. They do the work indifferently and are slack in making the collections.

Any attempt to replace them by agents of their own will add very much to the expenditure of local boards. It is circumstances like these that have deterred many boards from resorting to the tax, and a few that originally levied it have subsequently given it up.

---

[1] M. L. C. P., 26th Sept. 1920. Discussion on L. B. bill.

The remedy for this is not the abolition of profession tax. As has already been shown it is necessary in the interests of equity. What ought to be done is to create smaller and more compact administrative areas than the present Taluk Boards. Each village must form an administrative unit by itself and to the village Panchayat should be made over the assessment and the collection of profession tax. Some of the functions of the boards may be transferred to the village Panchayats. Thus the success of the tax depends on further decentralisation.[1]

In 1923-24 the tax was levied by 51 out of 126 taluk boards and in 1924-25 the number went up to 57. The yield was Rs. 1,23,752 and Rs. 2,86,547 respectively in those two years. It is mostly the boards in Malabar, S. Canara and Ramnad that have levied it.

(*c*) The tax on companies. This is a necessary counterpart to the profession tax. But the yield from it is comparatively small owing to the existence of very few companies in rural areas. The basis of assessment is ordinarily the paid up capital of the Company; but in the case of a company the head office or a branch or principal office of which is not in the local board area the gross income obtained by it in the area is to be taken as the basis. In the case of a company which has only a branch office in the area the first method of assessment is applied at present; but this is objectionable as it is not possible to determine the share of the paid up capital of the company to be credited to the branch. The Local Boards Act amending bill of 1923 proposed to levy the tax on the business turn over of the company in the local area and this will be a fairer basis.[2]

M. VENKATARANGAIYA

---

[1] I. T. E. C. report. Para. 445.

Read before the Indian Economic Conference, Calcutta, January, 1927.

THE HUMAN CHILD

I love the human child,
Whose happy careless mind
Draws breath in heaven's air,
And wanders unconfined.

It knows the stars by sight,
And launches fancy-bolts
To conquer planet-realms
And stride o'er sun-revolts.

It lords it over time,
And makes each moment yield
Fun, laughter, sport and joy,
And wishes all fulfilled.

Though future's ample folds
Dark care and sorrow hide,
The infant grasps the world
And rolls it side to side.

Would it were ever so,
The freshness of the prime
With gods had shared its hopes
And crowned the fields of time.

But magic colours change,—
The lore of hope and faith
Is learnt in other skies
And spelt through grief and death.

NALINI MOHAN CHATTERJEE

REFLECTIONS OF A WAYFARER[1]

مرا علاج زبان مشکل است میدانم
که هرچه برسر من آمد از زبان منست

Arif.

THE RHYTHM OF LIFE

That freedom leads to unity and unity to freedom is a proposition which hardly admits of doubt. But the freedom meant here is not merely political freedom, but freedom in a larger and broader sense. By freedom I mean freedom from the thraldom of ignorance, fanaticism, misunderstanding and folly. How is that freedom attained? For we must seek and secure it before we can reasonably hope for the other kind of freedom—freedom of the motherland from foreign fetters and foreign rule.

Freedom from the thraldom of ignorance and fanaticism is an indispensable stepping-stone to India's political freedom; for nothing great or noble or enduring can be built except upon liberal foundations.

We are told, often and often, and with varying shades of emphasis, that the East is essentially religious, characteristically spiritual in its mental constitution. That may have been true of the past. Is it true of the present? I am inclined to doubt it. The essence of religion—be it what it may—is love not hatred, inward purity, piety, charity and not outward show or spectacular demonstration.

In the wave of materialism that has swept over it, the East has seemingly lost its deep religious sense. And with it she has abandoned her traditions; forsaken her literatures; forgotten her ideals.

---

[1] The first part appeared in the December number 1926 of *The Muslim Review*.

In the play of unedifying passion religion is fostered to-day; in hate and violence she is nursed and nurtured.

Imagine the fire and fury over the slaughter of cows at the Baqrid! Ponder upon the dissipation of energy and zeal upon the question of music before mosques. But we are seriously told, these are the mandates of Islam—mandates as conceived by pious divines, mandates as interpreted by fugitive politicians intent upon success in the political arena.

This is religion! And with this view of religion we hope for peace, prosperity, political progress, liberty and freedom! Religion is naught but a dividing sword—cutting at the very roots of Progress and Nationality.

Is the religion of Islam, then, hide-bound, impervious to light and love? Should it stand in the way of one National India? Islam's history is reassuring. Her literature holds out the brightest hope. Did not Islam accept Hellenism as the starting-point of her culture? Did she not incorporate it—make it her very own! What is Islamic civilization but a blend of old civilizations which Islam had subdued and absorbed into her own new system? What are Islamic theology and dogmatics but the gift of the Aramæic people—Christian converts to Islam. What is the theory of the Islamic state but the Persian theory transplanted to Islamic soil?

And does not Sufiism owe its origin mainly to the school of Indian Philosophy known as the Vedanta School? The external resemblances between the two systems—those of the Vedanta and the Arab and Persian mysticism—obtain a further confirmation by their remarkable internal similarities. (Khuda Bukhsh, *Islamic Civilization*, pp. 108-114). Islam, as we know it, to-day, is a mosaic work, made up of many sources. Would that our co-religionists realized this truth? It has changed with the changing times. The realisation of this fact will be of incalculable importance to the future politics of Islam.

Nor must we forget that two Pundits enriched the literature of the Caliphate with the treasures of Hindu learning. But if history is helpful; no less is literature in the understanding of this problem. Where in the literature of the world is there that spirit of liberalism and toleration such as we find in Islamic literature. I do not confine myself to any particular literature but to all literatures that bear the stamp of Islamic civilization. Turn to Arabic, Persian, Hindustani—turn wheresoever you will—the one note that strikes you is the note of liberalism and toleration.

Motanabbi and Abul Ala thrill you with their passion for liberalism. The long array of Persian Poets—what else is their work but hymns and poems on toleration and liberalism? Nor is our motherland behindhand, on this score. Who can read Mir Taqi without realizing the enormous influence of Hinduism on his poetry? Who can read Momin, Zawq, Ghalib without feeling that they have gloriously kept the torch of toleration alight—the glorious gift of their forbears.

Islam has never stood in the way of unity and freedom. Does it stand in the way of unity and freedom out here in India? I emphatically think, not. And yet, why then is this ugly Hindu-Mohamedan question—so distracting, so disturbing, so subversive of progress and friendship? Because, in the past, the uniting bond was the bond of culture. That bond has now been snapped, destroyed and with the destruction of that bond the ties of amity, good-will, concord have loosened and fallen. Politics has taken its place and what, after all, is Indian Politics but a scramble for a few Government posts?

Who ever thought of Hindu-Muslim unity a quarter of a century ago? No argument was needed to impress its importance! No plea to justify its necessity. It was assumed to exist. But with the process of the sun, things have altered and the line of cleavage has deepened. And, now, we have the Hindu-Mohamedan controversy with all its venom and bitterness?

Should we allow religion to turn into a curse and a blight upon this fair land of ours? Brothers we all are, and as brothers we should feel and act. Of one common stock, with one common language in each province, with domestic tradition and practices not unlike each other—what is it that divides us?

The false theory of a foreign people, settled in a foreign land, propounded by a half-baked historian—not very long ago, is now rejected with scorn by all sane thinking Muslims.

What then is the need of the hour? Freedom and unity—freedom from religious fanaticism; for that alone will enable us to distinguish between the real and imaginary—the true and the counterfeit service of God. Nay, it will help us on to that great conception of the unity of mankind, which transcending all barriers—sectional and territorial—regard all mankind as workers in one common cause; as worshippers at one altar—the altar of Righteousness. Fanaticism, then we must crush and conquer. And, to be sure, fanaticism will be conquered neither by Science nor by Arts but by religion itself. Once we realize the loving and merciful character of God whom we are bidden to worship, violence and intolerance will assuredly cease. Could we use weapons distasteful and hateful to Him in His cause and unto His service? True religion will chase fanaticism away.

With freedom from fanaticism secured, with Hindu-Muslim friendship renewed and brotherhood cemented, who can or will resist India's onward march? This golden prize is well within our reach. Shall we take it? Shall we let others reap the fruit of our division and strife?

Let religion teach charity—Let politics show honesty of purpose, singleness of aim. Freedom and Unity—let these be our watchwords, our beckoning guides. In the language of Havelock Ellis: "We cannot have freedom in any triumphant degree unless we have restraint. In the making of New Freedoms and New Restraints lies the rhythm of life."

Hindu-Muslim Unity.

"Pessimism and optimism are labels flung about by the frivolous or the ignorant. To be obsessed either by gloom or by hope, without knowledge of facts, is equally wrong. Humanity is ever encircled with tremendous difficulties; it is endowed with incalculable powers of recuperation. The ignorant do not see the dangers; the poor-hearted do not feel the hope. The wise man is often full of anxiety for the immediate future; he never loses faith in ultimate victory. He is always at once pessimist and optimist; for he never under-rates the practical difficulties which obstruct the path of progress. But all the time he knows that progress must in the end prevail. And in the darkest hour he awaits the certain dawn of light."

Thus wrote Frederic Harrison. And does it not cheer the weary, revive the fainting, stir the languid pulses of man? Yes, in the darkest hour we must patiently await the certain dawn of light. But the expectation of the certain dawn must be based on realities and not on illusions, on facts, not on fantasies or fakes. The best and the only way to conquer a difficulty is to measure its force and to overcome it by a still greater force. In dealing with the Hindu-Muslim question—more than any other question of the day—we should not search for diplomatic formula which antagonises nobody, commits nobody, and means nothing. Nor need we place much reliance on fasts and prayers and tears. They are good in their own way but the materialistic world is not much influenced by those things—certainly is not moved by them. They neither solve the problem nor usher in an era of universal brotherhood. What we want is a frank statement, and an equally frank solution of the problem. The first question, therefore, which we must ask ourselves is "Have we prepared the way for an assault on those formidable entrenchments which suspicion, hatred and ignorance so tenaciously defend?" What then are those formidable entrenchments defended by vested interests, suspicion, hatred and ignorance? First and foremost is the belief universally held by the Mohamedans that they are an alien race, transplanted into an alien soil. This belief—historically untenable—is so ineradicably rooted in my co-religionists—that they cannot—so long as it continues—cherish, much less respond to, the idea of unity—political or social. It is a mischievous belief; for it assumes that we are a foreign people wholly different from the Hindus. And this assumption has raised a dividing wall apparently unscalable for the present, and has implanted an idea that the Muslims are, and must for ever remain, a distinct people, always on the alert to safeguard their interests and to battle against any invasion of their rights. Needless to say, this idea cannot be reconciled with any possible or potential unity. Coupled with this is the religious fanaticism which is so acute and so far-reaching that it stands hopelessly in the way of adjustment of disputes and differences. I do not for one moment suggest that Islam is a religion of fanaticism. I have always maintained, and still maintain, that there is no religion which is or has been more just and generous to other religions than Islam has been throughout its historic career. But I do assert that Islam has never appeared, to its best advantage, in India. Here Muslims have always shown an impenetrable ignorance of its true spirit, and a reckless defiance of its genuine precepts. But I will be wrong and unjust to my co-religionists if I lay all the blame on them. If they are and have been ignorant and fanatical—the Hindus are and have been no less. The first and the most terrible obstacle, therefore, to a true unity is our religion. And not without good reason has the poet sung:—

"I loathe the church, the temple, and the mosque—I loathe them all—for are they not unyielding barriers, dividing walls? Break them down, O beauteous spirit of Truth, and in thy fold unite us all."

But if we cannot yet realise, the dream of the poet—can we not, at least, infuse a more liberal and tolerant spirit into our countrymen, and teach them that while beef-eating and cow-killing are not integral parts of Islam—shedding of blood, on flimsy pretexts, is not quite in accord with the peaceful spirit and sweet reasonableness of true Hinduism. Toleration then must be the first item on any programme which hopes to usher in unity between the two great communities in India. For toleration alone will enable them to see that the differences, which are alleged to divide them, are false and unreal, and that their true interests are one and the same. Then and then only, will the glory of India be our common aim—the attainment of freedom—our one supreme goal. But with differences and division, clash of arms and conflicting passions—can we ever hope to advance one step beyond where we are to-day? And instead of helping forward the great consummation—to which all right-minded Indians longingly look forward—we, by culpable folly, hinder and thwart that end. Religion, instead of bringing peace, brings a sword. Politics, instead of uniting, divides us. We are riven by petty jealousies, torn by domestic strife. Is this an atmosphere congenial to peace, progress, trust and esteem? Can we really hope for Hindu-Muslim unity amid such surroundings and among such peoples? If we do—it is naught else but an idle vision of an empty day. But we must not despond. Unity, true unity, we shall some day have. We shall have it when the mist of suspicion and distrust has lifted, and lift it must; when religion will be a blessing and not a curse; when politics will be a noble pursuit, and not a sordid game; when love of India will not be a lip-profession but a sacred, burning faith.

I refuse to believe that a cause to which a Gandhi has dedicated his life—a cause to which a Mohamed Ali once sacrificed his freedom—can ever be a lost cause. In its ultimate success I have not the least doubt. Sure is its success, sure by right divine. Then will harsh times mellow into peace—then will life evolve the three-fold romance of goodness, truth and beauty. Then religion will be cleansed of its impurities, and love be enthroned in its kingdom. That day—like a dim horizon to the sea-weary sailors—is not so far off as it seems. Its realisation rests with ourselves. It depends upon our own efforts, earnestness, honesty, good-will. Can we not rise to the occasion? Realise this dream? Realise ourselves.

Discontent in India.

If anarchy and revolution are mere figments of the brain—can we disguise the fact that there is a wide and wide-spreading discontent in India. What is the cause of this discontent? Is it the form of Government? Assuredly not! No one who speaks the truth or judges aright will deny that in theory this is the best government India has ever had. But alas! "in theory" only. We have the most elaborate system of law ever devised by the genius of man, but ask practising lawyers what they think of our administration of criminal justice and you will soon be disillusioned. We have a wonderful police—shining helmets, silver buttons; terror-inspiring red *Pagrees*; serjeants gravely pacing up and down with revolvers; mounted police in spotless uniforms. How all this delights my weary eyes—delights—because are they not custodians of order; suppressors of real or imaginary anarchy; cherishers of the poor; foes of oppression; terror of the criminal; upholders of justice; pillars of the State?

But pierce beneath the surface and find out, for yourself, the truth of things. We have had—what our fathers never dreamed in their wildest dreams—we have had Indians with

English secretaries as their subordinates but, inspite of the confidential assurances of some of our countrymen, we are not quite sure who bosses the show—the Indian chief or his English subordinate.

What is wanted is the real thing, not Sham—substantial not shadowy power; virtue, not its counterfeit; justice, not its mockery; liberal spirit, not mere make-believe. India has no longer any use for sham and pretentious catch-words; for India claims and calls for her indefeasible right—the right to govern herself. Sham, then, must be ended if the augmenting wave of discontent is to be effectively checked. This is not all. "Personal and friendly contact," says *The Times*, "counts for much more in the East than good government." These are words of sound wisdom and ripe experience, and should be heard and followed. The problem which confronts British Statesman to-day is the very same which confronted Omayyad Statesmen a thousand years ago—the relation between the rulers and the ruled—the revolt of the latter against the arrogance of the former. The Omayyads failed to solve it. Will British Statesmanship be more successful? I shall not repeat what I have already said on the subject in my paper on the "Shuubiyyah movement" (Essays; Indian and Islamic: Probsthain, London). We must not forget that fine passage in Alexandre Dumas:—"the most beautiful rose lasts one day; the smallest thorn lasts all through life." This is no new point I am making. Thoughtful Europeans and Indians have always felt and regretted it and in "The Nation and the Athenaeum" (September 13, 1924) Mr. Alfred Zimmern has once more called attention to it in frank and forceful language.

"We must strive," says he, "to understand and overcome the strange medley of shyness and condescension which characterizes our attitude towards our coloured fellow-citizens; for without racial equality and free-play for the innate self-respect of its peoples, the commonwealth will assuredly fly asunder leaving the world without its safest bulwark against inter-racial conflict. We ought to make it a definite item of our post-war imperial programme, independent of party, to combat the idea that there is any inferiority attaching to this or that form of pigmentation. But ideas, it will be said, cannot be combated by the programmes of statesmen and parties. The answer is that in this case they can; for both at home and overseas, arguments are constantly used, and policies advanced, which are based upon an unspoken assumption of the superiority of the White peoples and 'their' civilization. Plumb these processes of reasoning to the bottom, exhibit them in their true character,...and draw the consequences. Nothing is worse than to profess one philosophy and to practise another. An open conflict of interests the coloured peoples can appreciate; it need cause no more resentment than the conflicts of interest which are constantly occurring between the White people themselves. *It is the combination of cant with contempt, of high-sounding phrases with the conqueror's condescension which is kindling the fires of racial hatred.*" This is plain-speaking.

I put then the deepening and widening discontent down to "sham" which is here with us a substitute for the real thing, and to superciliousness on the part of the Whiteman, which envenoms and embitters the Eastern against him. It is not immediate revolution which the Government is called upon to face and to stem—it is this deepening and widening discontent which is its imperative duty to soften, to allay, to check, to end. But hearts are never won by the sword nor is loyalty secured by indiscriminate arrests or the methods of the Star Chamber.

If my countrymen need the advice of Tolstoi; namely, "that mere aspirations are insufficient. The practical sense must be added and application and self-control learnt"—the Government equally need the advice of Prof. Gilbert Murray namely, " the chains of the mind are not broken by any form of ignorance. The chains of the mind are broken by understanding. But understanding involves a way of peace and co-operation. It means a doctrine of love instead of a Gospel of hate. It means an enquiry into ugly and repulsive things, not a shrinking from them. Fear is the foe of reason and the foes of reason are the enemies of freedom."

حافظ وظیفه تو دعا گفتن است و بس
در بند آن مباش که نشنید یا شنید

S. Khuda Bukhsh

THE AFFAIRS OF INDIA AND SIAM

(Court of Admiralty Judge's Despatch to King James II.)

There are numerous accounts by agents of the East India Company as well as by the early European travellers which throw considerable light on the history of the Mughal period and more particularly on the reign of the Emperor Aurangzib. Although these accounts are generally scanty and sometimes derived from a third person or from the current gossip of the day, their value has still some pertinent significance. It is the duty of every historical student to make publicly accessible any contemporary evidence that he may have the good fortune to discover. Thus the labours of each investigator will swell the volume of results obtained by all his fellow-workers. In this manner, with time and patience granted, it may be possible by a strenuous process of comparison and correction to form a just estimate of events and their causes hitherto misapprehended or misjudged for lack of information by the most serious and weighty historians. This is my excuse and reason for exhuming the narrative of Dr. John St. John.

While engaged in searching the East India Company's records at the Bodleian Library, Oxford, the present writer found by accident, in Mr. Macray's description of the *Rawlinson MS. A. 171*, a reference to an "original copy of a representation from Dr. St. John to the king, on the affairs of Hindostan and of the East India Company, 18th July, 1688, fol. 52."[1] The MS. appeared to be of more than ordinary interest, for it contained some facts which would contribute to the knowledge of a stormy period of Aurangzib's reign. As far as the present writer is aware this document has never been published nor is there mention of it in any record except the catalogue mentioned above. It was sent through Samuel Pepys, the famous diarist, at that time Secretary to the Admiralty, to King James II. It has evidently escaped the notice of Dr. Shafaat Ahmad Khan, who published an account of the "Sources for the History of British India in the Seventeenth Century" from the records preserved at the British Museum, Bodleian Library and other archives in his *Journal of Indian History* (Vol. I, Parts I, II).

---

[1] The MS. itself consists of about 19 folios clearly written.

It is first necessary to make a short retrospect of the circumstances under which Dr. St. John was appointed Judge of the Court of Admiralty and his subsequent career in India. The establishment of such a Court had been long contemplated by the authorities at home, owing to the aggressive conduct of interlopers who sent ships to the East Indies for their own trading purposes, a practice which was detrimental to the interests of the East India Company. In letters patent dated the 9th August, 1683, Charles II empowered the Governor and Company of Merchants to search for and seize any merchandize brought or carried by interlopers to and from any place within their jurisdiction. They were also authorised to govern their own territory, to declare peace or war and to raise the necessary military forces to quell disorders committed by Englishmen and other foreigners. With these ends in view the King had determined to institute a Court of Judicature in India and commanded that it should consist of "one person learned in the Civill Lawes and two merchantes." This Court was empowered to adjudicate mercantile and shipping cases according to the "rules of equity and good conscience and according to the laws and customes of merchantes."[1]

At a Court of the Company held on November 7, 1683, it was resolved to elect Dr. John St. John, as Judge of the

---

[1] See *Patent Roll 3237* (35 Chas. II, pt. 3), Public Record Office; also p. 130 of *The English in Western India*, by Philip Anderson.

Court of Judicature at a salary of £200 a year.[1] In a subsequent Commission dated 6th February, 1683-84, the King, on the nomination of the Governor and Company of Merchants formally appointed Dr. St. John to the post, trusting "in his learning, honesty, fidelity and discretion."[2] At the time of his receiving the Royal Commission, Lord Rochester presented him to the Duke of York, whose hand Dr. St John kissed. The Company also gave him a separate Commission, dated the 7th of April, 1684.[3] The same day the Court of Directors sent instructions to their agents in India regarding his appointment and accommodation, especially emphasising the point that all the judicial proceedings should be conducted in English and not in Latin; and further that the Judge should transmit reports of his Court to the Council of Bombay.[4]

It may be mentioned here that, previous to this appointment, the Council at Bombay had appointed a Captain Henry Gary, of Irish nationality, to conduct their judicial affairs. This, however, proved only a temporary arrangement and he was succeeded by Dr. St. John. The new Judge was a member of the Middle Temple[5] but had no English University qualifications, but received the degree of Doctor of Laws from the University of Leyden, where many Englishmen studied law in the seventeenth century, and he obtained a similar degree from Archbishop William Sancroft on the 19th of January, 1680. The Archbishop also recommended him for admission as an Advocate of Doctors Commons; but there was some difficulty about this, as two senior advocates objected to this privilege because he had no English University qualifications.[1]

---

[1] See *Court Book*, Vol. 33, p. 198, India Office.

[2] See *Patent Roll 3245* (36 Chas. II, pt. 5), Public Record Office, Two copies of this Commission are preserved in the Record Department, India Office. See Vol. IV, pp. 319-20, *Home Misc. Series*; and also p. 315 of *Letter Book* 7.

[3] See pp. 315-16 of *Letter Book* 7; and also Vol. IV, pp. 321-22 of *Home Misc. Series*, India Office.

[4] See p. 284 of *Letter Book* 7.

[5] He was admitted June 30, 1679, as second son of Thomas St. John Esq. of Melchburne, Bedford.

Dr. St. John found in Sancroft both a friend and a patron. This is corroborated in his correspondence. After returning from his travels on the continent St. John wrote to the Archbishop on July 12, 1679, that he brought with him some ancient Arabic MSS. which he proposed to offer to the Canterbury Cathedral Library, and as a personal present to the Archbishop an original MS. "relating to the Council of Trent." He had not only collected these MSS., but had also acquired an intimate knowledge of the Court of Rome. He stayed, on his return home, with the Earl of Bolingbroke, who promised to assist him in finding some employment.[2]

Next year he presented Sancroft with the remainder of the oriental books purchased during his travels, as a mark of respect. At the same time he requested his patron to "nominate and create" him as an advocate, reminding him that it was within the Archbishop's power to grant the privilege without "circuits, delay or charges." He supported his claim by saying that he had made great progress in his "argum on Mr. Cottington and the Italian Gallina's marriage" consisting of 15 sheets which he proposed to dedicate to the Archbishop.[3] Dr. St. John subsequently went to live at Doctors' Commons and on November 18, 1681 he once more presented the Archbishop with a MS. "together with this piece of Bartoli, wch in my judgemt is very diverting." In fact, he lost no opportunity of ingratiating himself with the Archbishop and on the occasion of a visit of the "Greate Duke's Resident" [Tuscany] in London, he proposed taking the latter to call at Lambeth Palace, and assured the Archbishop that the Resident would send him every year "the same quantity of Florence wine." Dr. St. John also proposed to show his Grace his own history of Henry VII. In a letter dated 5th January, 1681 [168½], he requested the Archbishop to nominate him as a Surrogate, which would be an advantage to him. He wrote to the Archbishop, during his voyage to India from St. Jago on April 28, 1684, expressing his regret that owing to pressure of business he had not even twenty-four hours at his disposal, prior to his leaving England, in which to call upon his Grace. It is evident from this letter that he had experienced some difficulties and he was anxious that Lord Rochester should exert his influence with the Court of the Company on his behalf.[1]

---

[1] See *MS. Tanner 39*, fol. 169, Bodleian.

[2] See *MS. Tanner 38*, fol. 54.

[3] See *Ms. Tanner 37*, fol. 183.

Dr. St. John arrived at Bombay on September 3, 1684, but owing to Keigwin's rebellion he was unable to take up his residence in the Fort. Accordingly he sailed for Surat and arrived at Swally on September 14, where he was received with all honour by President John Child and his Council. Shortly afterwards the King's Commission was read at a formal meeting of the Council in the presence of a large number of Europeans. On September 20, Dr. St. John sent a long letter to the King reviewing the present position of affairs in Bombay. In this letter he stated that Captain Richard Keigwin had violated his Majesty's prerogative and rights and had alienated his subjects by using the King's name to advance his own designs. He was convinced that the rebellion was promoted by the interlopers, whose piratical and murderous actions on the Coast of India and the Gulf of Persia were preventing the merchants from dealing any further with the English. In consequence the whole of the East India trade was in danger. The actions of the Dutch and the Portuguese were, in the writer's opinion, equally alarming; and if strong measures were not forthcoming against the interlopers and those two nations, it was possible that the existence of the English in India would cease within four years. He described Keigwin as "the now Oliver of the Rebells and Protector of Bombay." He commended President Child to the King as a "truly loyall and honest Subject," whose experience, ability and judgment he appreciated. He further suggested to the King that Child should not be removed from India as the rights and properties of the English nation so largely depended upon him, and recommended that he should be created the Lord Admiral of India in order to deal with more authority with the interlopers and other pirates.[1] John Bruce, who gives a resumé of this letter in his *Annals*, considers it "a very able report," which opinion is repudiated by the joint authors of *Keigwin's Rebellion*. Dr. St. John sent another long report to the King on September 23, in which he further vindicated the actions of President Child and of his Commissioners. He found the rebels guilty of high treason and as usual condemned the actions of the Portuguese and the Dutch against the East India Company.

---

[1] See *Ms. Tanner 32*, fol. 44.

But this time the new judge was engaged in his duties, by bringing the interlopers and pirates to justice and reporting to President Child at stated intervals concerning his judicial proceedings.[2]

In the meantime, Sir Thomas Grantham, Vice-Admiral, reached Surat on October 16, 1684. At the time of his leaving England he was unaware of Keigwin's rebellion and in fact he was sent out for a different mission. When Grantham reached Bombay during the following month, he received the submission of Keigwin in the presence of Dr. St. John and other Commissioners. On November 20, a formal reception was held at the Courthouse at Bombay, when Grantham ordered the Commission to be read, declaring that Dr. St. John was the judge appointed by the King, and placed him in the "Chair of Justice." The occasion was also marked by a public dinner held at the Marshal's house. In spite of Dr. St. John's heavy responsibilities he did not omit to acknowledge to the King, in a letter dated 27th January, 1686, the services rendered by Sir Thomas Grantham, "who," in his opinion, "deported himselfe here to the immortal honour of the whole English Nation," in bringing about the submission of the rebels in Bombay. He also wrote to the Duke of York on February 5 1686, to the same effect.

---

[1] See fols. 225-232 of *Home Misc. Series 52*, Vol. V, India Office. William Hedges in his *Diary*, Vol. II, quotes this letter *in extenso*.

[2] See Vol. 91, pp. 221-231 of *Surat Factory Records*.

It was not till after the lapse of many months that Dr. St. John found his position difficult. President Child, with whom he had been on friendly terms and about whom he wrote so flatteringly to the King, had soon become dissatisfied, and wrote a letter dated 17th March, 168⅘, to Charles Zinzan, relating his differences with the Judge.[1] These were caused by the latter's indifference as to the prosecution of interlopers, and the carrying out of the President's wishes. In consequence John Vaux had been appointed as Assistant or Civil Judge to St. John's great chagrin, for he considered that Vaux had little or no legal knowledge. This action of Child at once evoked a protest from Dr. St. John, in a letter dated 10th May, 1685, to Sir Leoline Jenkins, Secretary of State, in which he appealed for protection against the President, who had deprived him of his office as Judge of Bombay.[2] He also wrote to other influential men in England stating his grievances, but in vain. The Court sent a despatch, dated March 26, 1686, to the General and Council in Bombay, in which they wrote:

> Dr. St. John's letters to great and worthy men here, will do him no good, whilst he is naught himself; for persons of honour and worth, will never patronize the evill actions of any man."[3]

---

[1] See Vol. 92, fols. 54-5 of *Surat Factory Records.*

[2] See Vol. VI, pp. 16-17 of *Home Series Misc.* 53.

[3] See Vol. 8, p. 116, of *Letter Book*, India Office.

The Court in London had now practically decided to remove Dr. St. John from his post and wrote to that effect to the Council at Bombay. They considered that Dr. St. John was not carrying out the instructions given him by the President John Child and that this irregularity could not be overlooked. At the same time they desired that his salary should be paid to the date of his dismissal. The Court washed their hands entirely of any further responsibility regarding him and left it to the President and Council either to keep him or to dismiss him altogether from the Company's service.[1]

Dr. St. John was thus unable to continue his stay in India, his connection with President Child and his Council having become more and more intolerable. Although he held a commission from the King as well as from the Company, his position entirely depended upon the attitude of Child towards him. There was no other course now open to him than to leave for England with all possible despatch. He sailed from Bombay on January 12, $\frac{1687}{1688}$, on board the ship *Success.* Before his departure Sir John Wyborne, Deputy Governor of Bombay, sent St. John a confidential letter wishing him a safe voyage to England and advised him on no account to land at St. Helena or at any other place during his voyage home, lest his safety should be endangered. He also advised him to lose no time in arranging for an audience with the King; and he consigned to Dr. St John's care a packet addressed to Samuel Pepys.[2]

He arrived in the English Channel on July 18, 1688, and wrote that day to Pepys, telling him of the packet from Sir John Wyborne specially entrusted to his care; at the same time he strongly condemned President Child's dealings with Sir John and stated his own experiences, saying that

---

[1] See Vol. 8, pp. 166, 193, 499 of *Letter Book*, India Office.

[2] See fol. 275 of MS. *Rawlinson*, *A. 170*, Bodleian.

> "Since General Child was invested with this dispoticall Soveraigne power (as they call it) it was impossible for me to execute yt Commission, unless I yielded to have him & his Council first to determine all matters in Councll, then receave their directions how to proceed & determine matters in Courte agt my owne judgemt & conscience wth out and against all Lawes, wch refusing to doe, ye Generall superseded my Commission from his Matie, and gave me my discharge in writeing ye nineth 7ber last."

He goes on to state that while in India, he kept the King informed about all matters of importance either through the medium of the Archbishop of Canterbury or of Lord Dartmouth; and now asks Pepys to lose no time in delivering despatch to the King, which is of

> "great importe considering ye Sundry Sound advices of all India and ye newes of Syam, wch comes very fresh, out of a French man of Warr, wch I mett att S. Helena wth a French Embassadour on bord, ye newes will divert & surprize his Matie in regard of ye greate varieties therein..."[1]

Dr. St. John arrived in England after a "tedious & hazardous" voyage and spent a short time in Kent with his relations in order to recuperate himself. He directed his correspondence to be sent to the care of Justice Payne, Otterden, near Faversham in Kent.

It appears that notwithstanding Dr. St. John's attempts at self-vindication and his complaints to the King and other influential men at home, the Court of Directors were in no way perturbed by his actions, as in a letter dated August 27, 1688, they wrote to the Council at Bombay:

> "We have not seen Doctor St. John nor trouble ourselves about him, he is a poor inconsiderate & weak man, & signifies no more than a cypher here, here, as usually all such kind of people do which make the greatest bluster with you in India."[2]

---

[1] See fol. 273 of MS. *Rawlinson A. 170*, Bodleian.

[2] See p. 546 of *Letter Book* 8, India Office.

It is not necessary for us to accept the Court's unfavourable opinion of Dr. St. John conveyed in this letter to the Bombay Council. His return to England synchronised with a great political upheaval which could not but affect his fortunes adversely, and would also make those persons or bodies, such as the East India Company itself, who were bent on currying favour with the new coming powers disclaim any connection or sympathy with him as an ardent Jacobite. The Duke of York, whose interest in naval and colonial matters was well known, had been his patron before he sailed for India, and now that he had succeeded to the throne as James II it was from His Majesty's favour that Dr. St. John expected any chance appointment to come his way. Except for such an act of grace he could have no hope whatever for he was hopelessly embroiled with the Company, and he could expect no consideration in that quarter so long at least as the Child influence remained supreme in its Councils.

His despatch to the King about the affairs of India and Siam written at sea in July 1688 on the eve of his arrival in England was the conclusion of a correspondence which had been commenced and continued with the express idea of keeping his name in the King's mind through the good offices of Samuel Pepys, as already mentioned. This despatch was written before Dr. St. John had any opportunity of becoming acquainted with the true situation at home and whilst he was still fully persuaded that the King was the arbiter of all things including his own somewhat uncertain future. He certainly had no inkling that he was attached to a lost cause, nor could he be expected to know that the days when James II could help anyone except to enforced exile were nearing their end.

In August, 1688, it was already well known throughout England that William of Orange, having formed the League of Augsburg, was making preparations to invade the country as a friend and deliverer, and to dispossess his uncle and father-in-law of his throne. It was also no longer dubious that intrigue was rife to support the Prince when he came as the proclaimed champion of the Protestant Church and Succession. In those critical days men looked askance at one another in doubt as to the side to which they would attach themselves, but, on the whole, religious prejudices were so strong and the outcry against the Papacy so pronounced that there could be little or no doubt that the current of popular favour was flowing strongly for the Dutch Prince.

Dr. St. John was fixed by his former associations, as well as by his personal bias, to the losing side, and very shortly after his arrival the Stuart cause was lost beyond all reasonable hope of recovery. These circumstances will make it easier to understand how it was that he incurred the almost contemptuous censure and complete neglect of the East India Company. He was of no importance in their estimation, "no more than a cypher," and thus it is not surprising that he should have passed into complete oblivion, from which no one attempted to revive him.

The following is the full text of Dr. St. John's despatch :—

May it please your most Sacred Matie.

As I constantly discharged all care & endeavours in remitting to you Matie ye best Intelligence I could by his Grace of Canterbury his conveyance (as injoyned by his late Matie of everblessed memory) so finding to my greate griefe how things frame backward & vntoward through ye ill managery of those att ye helme there, I held it now my bounden duty, rather to discharge ye reputation of my discretion, then not faithfully your Sacred Person wth some impartiall intimation thereof, in wch I have ye more bestowed my paines att this time because I am very well assured, your Matie will find it as different from what may be represented by ye East India Compa, as true in substance, and every individuall, as I doe in all submissive humbleness leave wth ye depth your Royall judgemt & consideration, & when I shall have ye honour to satisfie your Matie wth ye advantages I had in drawing on ye best Intelligence before any other of your subjects in India, I humbly conceave it will not onely prove of entire satisfaction, but also of as pregnant conviction agt all suggestions to the contrary.

The Eldest Prince Sha Alum[1] sonne to Orangsha [2] being arrived wth a formidable Army Sombajee Raja [3] by ye same Princes brother Sultan Eckbar's [4] advice, and perswasions, struck up a peace with ye Portuguese, as dreading ye Mogull's Forces wch were approached so neare him, & already entred his Countrey, but kept not. his word longer then til Sha Alum had ascended the Gaat [5] againe, ye season of the yeare not permitting so vyst an Army to stay any longer in Concan for want of water & forrage, wch caused a greate mortallity among ye souldiers, horses, Elephants & oxen; The Mogull his father observeing & finding by Experience that he could not doe any good upon Sombajee untill he reduced his Confederates to obedience (like a sound Politician & experienced Warrier) resolved to march to Visapore & besiedge it, wch he successfully compassed, & after he had spent two yeares and halfe before it, wth a greate loss of his Men, haveing so farr exhausted his treasure, yt he melted downe all his Vessells of gold & silver to pay his Army, tooke it December 86 [1686] [6] it being and is held to be the strongest and best fortified citty [7] of all India, he being a *Shai* by Religion different to ye Mogulls, he being a Sunny,[8] it's King Sicandersha [9] falling also into his hands, together with all his vast treasure; He haveing found good Success here after he had settled all matters in ye safest posture and manner he could in yt Kingdome of Deccan (tho' made no perfect conquest thereof) in regard that Serja Can [10]

---

[1] Prince Muazzam, better known as Shāh Alam.

[2] Aurangzib.

[3] Rājā Sambhājī, son of Sivājī, who was executed by the order of Aurangzib in 1689.

[4] Prince Akbar, third surviving son of Aurangzib, who revolted against his father and was friendly both with Sivaji and Sambhāji. *See* Vol. I, p. 245, of *A New Account of the East Indies*, by Captain Alexander Hamilton.

[5] Ghaut or range of hills.

[6] According to Vincent Smith Bījāpūr was surrendered in October 1686 (*see* p. 442 of *Oxford History of India*); Professor Sarkar puts it September 12, 1686 (*see* Vol. VI, p. 324 of *History of Aurangzib*). They all differ as to the month but agree about the year. The latter author gives a vivid account of the fall of Bijapur (*see Ibid*, Vol. VI, pp. 327-8).

[7] *See* p. 197 of Bernier's *Travels* (Oxford edition).

[8] The King of Bijapur belonged to the *Shi ah* sect, who believed that Ali, the cousin and son-in-law of Muhammad, should have succeeded him, and not Abu Bekr; whereas Aurangzib was a *Sunni*, who believed that Abu Bekr was the rightful successor of the Prophet.

[9] Sikandar was taken a prisoner and the famous Adil Shahi dynasty became extinct.

[10] Sharzah Khan, General of the King of Bijapur, subsequently taken into Aurangzib's service, when he was created "6 hazaris."

& other Omraus[1] held out still, and would not come in to yield & submitt to him) leaveing considerable forces att Visapore, marched away wth ye rest of his army towards Hyderabhad, & streightly besiedged ye Castle of Golcundah, where att first he found such strong resistance by ye besiedged, as obliged him to retreate above twelve Course & leave all his Artillery behind him, wch was taken & carried into ye Castle, together wth three Eminent Omraus, who had commaund of three distinct batteries wch they raised against ye Castle, who thus made Prisoners of Warr, were notwithstanding most honourably and civilly used by yt King Abdull Mohzensha,[2] who commaunded his principall Ministers & Officers to shew them his stores of provisions, powder, shott, ammunition etca he had for endureing a long siedge, who judged might last and hold out eight yeares, if it should be continued so long, & haveing given them (like a Noble Enemy) theire libtie and to each a rich Serpas[3] & horse desired ym that when they arrived att Courte to present ye Mogull their Master his most humble service, & make manifest to him how desireous he was to submitt to any thing in reason his Imperiall Matie should require of him, so that he would be pleased to lett him live in peace and Amity wth him, & that if they found him averse thereunto, then to give him an accompt how he was provided wth all manner of necessaries for a valiant and long siedge; But this did so farr exasperate ye Mogull, as that he immediately gave order for ye cutting off of halfe their Muntzub or pay, & sent them to Bengala (wch is looked by such as are in ye Mogull's service no better then exile) and resolved to returne to Golcundah and besiedge it a new, so soone as he recruited his army sending his sonne *Sha Alum* in ye interim wth such troope's as he had under his commaund as a forerunner of the Army, who being arrived there instead of useing hostility agt that King (blinded with greate presents & selfe interest as most of the Mahometan Princes are) concluded (without any Commission from his father for ye same) a peace wth him, wch ye Mogull his father had no sooner notice of then he caused him & all his four sonnes to be apprehended & secured under very close & rigorous confinement, & so continueth to this time for any thing I know to the contrary.

Orangsha ye Mogull being thus inraged agt Abdull Mozensha, and ye rather because he is a *Shai* in Religion & not *Sunny*, prosecuted ye warr more vigorously, that he never rested till he became conqueror both of that King & Kingdome, he entring that Castle on the 24th of the Mahometan moone Zulkhad wch was ye 2d of our October 1687 [1] and found in one Vault onely of ready money no less then 50 Corors of Pagodoes of rupees 4¼ each, wch makes ster £252112500 (two hundred fivety two millions one hundred twelve thousand five hundred pounds) & still finds out more daily under ground particular treasure accumulated by ye greate and famous Prince Ram Raja[2] (who kept his Courte in Narsinga) & other successive Princes of yt Empire of diamonds, Jewells, & other precious stones so many and such a vast Quantity as the Persians very properly call it Beh-bah that is to say, inestimable & not to be vallued.

---

[1] Omrahs, dignitaries or Lords of the Mogul Court.

[2] Dr. St. John certainly meant King Abu-l Hasan, the last of the Kutb Shahi dynasty.

[3] Robe of honour.

This Victorious Prince ever since he made himselfe Master of this Castle busied himselfe mostly in sending away ye treasure and acquisition made to Agra and Dilly to secure all in his impregnable & strong holds there. By late Letters & Intelligence there I vnderstand that he had sent thither 5,000 Camells loaden wth gold & silver wch hath enabled him to make warr wth all ye Rajahs & Princes of India tnat will not buckle & bend to him submissively and subjugate them, especially those who are not of his owne superstitious Mahometan Religion.

His yearely Revenue of Hyndostan before he conquered these two Kingdomes of Deccan & Golcundah amounted unto 44 Corors of rupees, (rupee is ster. 2*s.* 3*d.*) and now, is guessed and calculated, to importe verry neare 100, wch is sterling £112500000 one hundred twelve millions five hundred thousand pounds. Tis credibly reported yt he sent a very potent army agt ye Queen of Cynara, whome if he subdueth will prove of very bad consequence not onely to the Portuguese but us also, in regard it will deprive both of being supply'd wth rice, Goa cannot subsist wthout Barcelor and Maugalore wch is our case also, Bombay being so small t'is not att all able to subsist of it selfe, and without Territories annexed to it, is no better then an insignificant Cypher.

---

[1] The month and year of the above date coincide with that given by Vincent Smith (*see* p. 443 of *Oxford History of India*); Professor Sarkar gives the date of the surrender of Golcunda as the 21st of September, 1687 (*see* Vol. IV, p. 382 of *History of Aurangzib*); Manuchi was evidently wrong in saying that Aurangzib deprived Sultan Abul Hasan of his throne in 1686. (*See* Vol. III, pp. 233-4 of *Storia Do Mogor*, Edited by William Irvine).

[2] The famous King of Vijaynagar, who was beheaded by the Sultan of Ahmadnagar in 1565 after the former's defeat at the battle of Talikota. Dr. Sewell in his book, *A Forgotten Empire*, gives a succinct account of the vast revenue of Ram Raja, and also of the destruction of the magnificent temples and palaces by the Mohammedans. These buildings, if they had been spared, would have borne remarkable testimony to Hindu genius. (See pp. 198, 207-8.)

That this Mogull Orangsha is a capitall Enemy to all Christians and others, who are not Mahometan Votaries, is most certaine & obvious; and t'is very observable how politiquely he laboureth to extirpate & shoulder them out of all India, especially Hyndostan; for haveing conquered Canara, is resolved to send another Army and reduce under his obedience all ye Malabars Countrey along as farr as Ramser to wch wee commonly give ye appellation of Cape Comorine, he being already Master of all ye inward Countrey of Carnateck, & coast of Cormandell as farr as Jaggernatt and Ballasore, wch confineth wth his greate & vast Province of Bengala (formerly divided into severall Kingdomes). In what condition our English att Forte St. George are for want of good Intelligence cannot informe, I feare the English in ye Bay of Bengala (of whome t'is reported to have made peace with Shaesta Can[1] ye Mogulls Vnckle) that t'is not att all honourable as it should be, for in ye judgemt of those vnderstanding experienced persons I discoursed with, it had been much better, and farr more adviceable to have delay'd it for a time, rather then to have concluded it so inconsistent wth yor Maties honour and prejudice to ye publique weale of ye English Nation, but as long as it may consist with some present convenience or interest of the Company (wch never regard futurity, or present improvement vpon expence) t'is not att all strange to me that yor Maties honnour be forgott, when I can my selfe instance wherein I argued ye pointe wth true honesty and Integrity viz your Maties honnour agt ye Generall and Councll of Suratt, and the answer made by Genll Child was; this is ye King's honnour and this is my Right Honble Masters interest, whose bread I eate, and theire interest shall preceds now & take place, as in effect it did, and in my judgement most most [*sic*] disgracefully.

In this Coast of India there are some hopes affoarded of better at least more reputable success, if ye newes be true that arrived lately before my departure, the Mogull is inclined to be kind to ye English, he haveing declared when he was inform'd that they had deserted their Factory in Suratt for the ill usage they had from ye severall Governrs of that place, and plenary restitution should be made them for what had been taken from them by any injust and indirect meanes, and that they should enjoy the same liberties, priuiledges, and Immunities that were granted them by his father Sha Jehan and his Auncestours, and for many yeares after he himselfe was settled on ye present Throne enjoyeed, he having sent a greate Omraw Muctier Can,[1] whose daughter was given in marriage to his youngest sonne Caine Bux) haft Hazarye of 7000 horse who is going to be Suba of Ahmahdavad, haveing Cambaia, Boroach, and Suratt vnder his Jurisdiction to examine & compose those differences & distractions, wch argueth some probability because of its consonancy wth all ye Suratt merchants wishes and desires, the principallest of them being gon to Courte to make theire complaints knowne to the King against ye Governours through whose prodigious avarice the Porte is reduced to the present miserable circumstances t'is now involved.

---

[1] Shaista Khān, Amir-ul-Umarā, maternal uncle of Aurangzib, Governor of Bengal, with headquarters at Dacca. He died in 1694.

Before ye merchants resolved to goe, they consulted seriously of whome to complaine, of the English or the Governours, and concluded all unanimously (Seid Idrous being theire Oratour & chiefest of them) by all meanes of ye former Governours, viz. Cartulub Can, Salabat Can,[2] & Muttamer Can for they considered that if they complained of the English, (who lately seized on most of theire ships) it might so farr incense and exasperate ye Mogull agt us, as that might cause him to send a strong Army to Bombay, and if he should take it (wch he might easily doe) considering how ill t'is fortified, and the paucity of men wee have to defend it (there haveing been a greate mortallty of late among them) and English afarr off to be recruited vpon occasion, yet it would no way benefitt them, but rather to ye contrary predjudice them, as they could never expect to have any free commerce nor theire ships to navigate ye Indian Seas but ours would reprize them.

The Mogull is now upon his march towards Ahmudanagger a very strong place on an eminency, wch he tooke some yeares since from a Princes called Chan Bibbie[3] much celebrated by these Orientall Nations for defending her castle and Person wth silver bullets and balls instead of iron & leaden ones, and takeing off of a cup of poyson rather then fall into ye hands of her Enemy allive, it lieth not above ten daies off of Bombay where he intends to make his rendezvous, till he hath an absolute conquest [of] Concan &ca Sombajee Rajah his countries, and captivated him alsoe wch will be easily compassed now, haveing already reduced his confederates to obedience, all whome he will wthout all doubt send to

---

[1] Mukhtar Khan, a nobleman, was Governor of Surat.

[2] Salābāt Khān, foujdar of Surat (1684). He succeeded Kār Talab Khān.

[3] It was Akbar who, after an unsuccessful attempt in 1596, conquered Ahmednagar in 1600. Chānd Bibi, the heroic Queen, "defended the city" as Vincent Smith tells us, "with valour equal to that shown by Rani Durgavati."

Goalier wch will be theire vltimate habitation in this World, where that mortall and intoxicateing drinke of *Post* will be given them, if not beheaded.

While Orangsha was busie wth ye siedge of Golcundah his third sonne Sultan Eckbar imbarqued himselfe in Aprill last att Rajapore for Mascatt where he arrived safely; This Prince had not long rested there before the Emon[1] of yt Porte of Arabia (Sultan Benell Arab) shewed himselfe a second Prusias King of Bythinia who betray'd Hanniball to ye Romans haveing sought his protection; This perfidious Prince ye Arab haveing secretly bargained wth ye Mogull Orangsha to deliver him up his sonne for five lacks of rupees, wch ye young Prince haveing notice of, adviced immediately Sha Soliman[2] Emperour of Persia thereof, who presently vpon receipt of his letter dispatched a *Can* to the Arab Prince with menacing missives, that if he offered the sd Prince the least disgust, and did not permitt him to come freely and wthout ye least molestation, he would certainely send an Army over to destroy him & his Countrey, wch proved of so greate a terrour and influence, as to suffer him departe peaceably; he arrived and disembarqued att Mino neare vnto vnto [*sic*] Assine, where he was so honourably receaved by the *Can* and *Shabunder*[3] who by the King of Persia theire Masters express commaunds, both walked on foote by him takeing hold of ye Stirrups till he was brought to ye garden doore where he lighted from whence to the roome yt was prepared for his reception ye ground was spread wth rich Zerbafts, (a cloth of all gold or silver) on wch he and all yt followed him treaded, after he had refreshed himselfe a while there, he was attended to Gombroone, where was sett before him twenty five thousand Tomans of gold, (a Persian. Taman is sterling 3£ 6s. 8d.) fourteen stately horses wth gold trappings all sett wth precious stones to be lead in state, 300 horses besides & 1500 Georgian and Sircassian slaves for service & for his accommodation on the way to *Spahan* ye Royall Citty of that Empire, the rich Tent wch was *Sha Tamas*, and vsed afterwards by *Sha Abbas* wch is allwaies kept in the Cassana or Treasury appointed him, haveing reposed some few daies there, where he was complemented by the English, French, & Dutch, he marched away for Laar where he was mett & wellcomed att suitable state and respect by divers *Cans* & 15000 Cuzelbashes[4] all horsemen &

---

[1] Imaum—guardian.

[2] Sulaimān Shāh (1667-1694), son of Shāh Abbās. It was he who gave asylum to Prince Akbar, when he fled to Persia.

[3] Harbour-master.

[4] Kizilbāsh.

some *Cans* of the prime ranke, wth in a few daies after removed thence to Shiraz where he was expected & receaved also wth no less state then before by as many greate Personages & Cuzelbashes who conducted & waited vpon him to Spahan, where & how he was receaved & cushamudied or wellcomed, your Matie may guess by the Persians naturall propension to magnificence & greateness, he never lighted off his horse to goe into any garden all the way he went and travelled vp to Spahan, but zerbafts were spread for him to tread vpon, he is so much honnoured and esteemed by Sha Soliman as that t'is verily believed that he will give a considerable succoure to enter into Hyndostan, wch he may easily doe by way of Kandehar, and arrive to sett on the Throne of that vast Empire, all ye Raseputts[1] and many angry discontented Omraws being for him.

The Portugueses, after yt Don Manoel Lobo de Sylviera was displaced for his ill conduct of warr wth Sombajee Rajah, and Joseph de Melo de Castro chose in his roome of Capt Generall of the North, soone retooke Cavenjah and beate and out ye Enemy, they also mett with good success on the Coast of Melinda the last Montzoone, makeing themselves masters of *Pattee,* whither they sent four frigotts and a Galiote wth severall Famillies to repeople it, and aboute two moneths since they repossessed themselves of the strong Eminency of Asserine, wch they did partly thrô confederacy, partely by force of Armes and stratagems it being a place not to be taken by force onely, forty vigilant men in it, being enough to defend and keepe it against 40,000. This has so farr enraged Sombajee Rajah, as that he threatneth to lay siedge to Chaule and Baccaine, but the Rajah is so full freighted with carefull thoughts now that Orangsha hath subjugated his confederates and is marching against him, that he is not in a capacitie hardly to defend himselfe, much less warr vpon an Enemy.

When I wrote thus farr a letter was brought me to peruse lately brought me from ye Mogull's camp of the beginning of December last by one Bowanidas a Nagger Brahamen, directed to Volubvenidas late Farmer of ye Island Bombay, who adviceth that the Mogull is resolved to take Sambajee Rajah alive, and because he should not escape him by flying to the Portuguese Countrey for protection, he would lay siedge and take theire Countrey first; makeing himselfe (like a subtle Politician) ignorant of the greate enmity between them, wch evidently manifesteth his implacable adversion to all Christians, thô ye Portuguese did from their first

---

[1] Rajputs.

Establishment in India most seriously and industriously courte the Mogull's amitie never giving, but alwaies avoideing ye least offence of theire parte, and if they have suffered of late, and lessed a greate parte of theire Countrey wch Sombajee Rajah tooke and destroyed, it was out of respect and pleasure to serve and gratified ye Mogull by suffering his Army to pass through it when it marched to Calian where Renmust Can[1] his Generall intrenched himself and kept his rendevous till his Master commaunded him away againe, besides they well knowing what a potent and formidable Prince in Asia he is, theire chiefest study was alwaies to preserve a faire and amicable correspondence wth him which was no vnadviced policy.

The said Nagger Brahamen being a very intimate friend of Volubvenidas heartily wisheth and beseecheth him not to stay any longer on Bombay, but gett himselfe and his Family off of the Island, and secure what ever he hath in Suratt or some other place, for the Mogull was much incensed agt the English, for seizeing his subjects ships, and committing many exorbitances in Bengala, so that unless ye merchts who are gon to Courte doe appease him, wee must expect that he will send greate power agt us and besiedge very straitely both by land and sea, his navall Armada being in a readiness to sett out expecting a very considerable Fleete of Arabs of Mascatt consisting of 15 sailer some very stoute ships wth good Europe Artillery supply'd by the Interlopers, and very full of men very dextrous att small shott, wch I have reason to suspect may joyne with the Mogulls, either by confederacy, taken vp vpon service or vpon hire.

Matters standing thus between vs and so potent a Monarch (the greatest that ever wore a Diadem of Hyndostan since ye reigne of Tamerlen, whence all the Mogulls are lineally descended, and England att so vast a distance for present succour, it behooveth those who have ye management of those weighty and Nationall affaires (to whom I heartily wish a happy progress and conclusion) to peice ye Fox's taile to the Lyons skin, and avoide haveing too many irons in the fire att once, because Generall Child already hath disobliged ye Portuguese, French, and Dutch, since this rupture wth ye Mogull as your Matie shall vnderstand att leasure, more particularly from ye King of Portugall. I doe in all submissive humbleness crave leave to be silent in all occurrences relateing to the East India Company and theire servants till I have the honour of attending your Matie personally, to satisfie yow in your Princely wisedome with all such matters in my bounden duty as fell within the compass of my charge, and with the manner of theire vsage and carrige to my selfe in the quality of your Judge by a Speciall Commission vnder the greate seale of England wch they presumed to supersede the nineth of September last to the amazement of all European and Easterne Nations, giveing me a discharge in writeing, and telling me I must be maintained from that day by your Matie or my selfe, if I tarried any longer then the first conveyance presented for Europe, Sr John Child already alleadgeing a new dispoticall Soveraigne power invested in him over all your Maties Subjects in India, with whome, in sundry weighty occurences I could not runn beyond my Commission, judgemt, and conscience, as a toole to serve turne against his late Maties Royall and righteous commaunds and directions att ye bare will and arbitrary pleasure of Sr John Child without and agt all lawes, wch wth all circumstances will be layd open to your Sacred Matie by Persons of approved integritie neare your Royall Person wth wch I shall not presume to burthen att present, thus openly, that I had patiently borne wth all extreamities and pressures of my owne in that painefull, hazardous, and ingratefull service, till I receaved your Maties express directions, wch out of imploy and meanes among strangers nay my avow'd Enemies was altogether impossible for me to accomplish, and if true devotion to your Maties service and my ever bounden duty had suffered my inclinations to come to a resolution, I had chose rather to undergoe the greatest extreamitie in this world, then strugle any longer to preserve the inestimable peace of conscience under the unconditionate, vnbounded authoritie of the said Company and theire Servants, as exercised and practical by them, wch I was vnder most impulsive necessities to observe with tears, in my last yeares dispatches to his Grace of Canterbury, vnder ye title of yor Maties[1] Prerogative offended defended, but since they proceeded a malo ad peius, and I have cause to thanke God to be thus delivered from theire warr and strife, as well as theire vnnaturall animosities among themselves who cannot endure any concurrent jurisdiction from your Matie but what solely invested in themselves, wittness the inhuman vsages of Capt John Tyrrell, Sr John Wyborne, and my selfe, whom I despaire not God will save from the striveing of vnruly People, whose mouth speaketh proud words and theire right hand is a right hand of Iniquitie.

---

[1] Ranmast *Khān*, commander of 5,000 horse, was killed in 1690-1.

In case the Mogull be mollified or influenced by the sollicitations of the merchants they are gon to petition him, it will be happy, and if not, wee must expect never to enjoy any peace, quietness, or any manner of commerce in India so long as he liveth, this is clearely my opinion, for whither there be any trade in his Countrey or no brought in by Sea, he valueth it not, for, what is 20 or 25 lacks of rupees to him, wch the customes of Suratt, Bengala, & Boroach and Cambaja may importe to yearely, a matter very inconsiderable to his vast Revenue, and there will not be Armenians, Turks, & other Merchants wanting that will find out waies (as formerly) to supply the trade by land, I say little of the Politique Dutch who att this while sitt still lookeing on how the game is played, who, I dare say are not a little joyfull to see these distractions, who time will manifest, will in ye conclusion carry all away before them to theire no small interest and convenience, and supply Europe sufficiently wth all these Countrey Commodities, as for the French, they are not so considerable, tho it may animate them much to increase theire Commerce, the last letters wch came from Pundicherry (where theire principall Factory is now) advice that there were six Frigatts men of warr arrived att Syam of theire Kings with an Embassadour & vpwords 1,000 men wth greate quantity of powder, armes, Artillery small and greate, morter peices, granados etca ammunition, what theire designe is, as yett is not certainely knowne, but suspected that they intend to goe and possess themselves of Tennassry and settle there, wch if the [*sic*] compass, will prove of very bad consequence to other Nations, especially those that inhabit the Coast of Cormandell, who are alwaies supplied wth rice from thence, besides t'is a Countrey yielding plenty of most excellent straite masts and timber for building of ships, and in all seasons of the yeare a Second Bay of Bombay, the situation of the place is so strong by Nature that wth a little arte added to it, there may be erected inexpugnable fortifications but t'is believed the politique Dutch will be vigilant enough over them to overthrow theire designe.

---

[1] *Sic* MS.

On the 29th December last arrived in Bombay roade a small ship belonging to Generall Child, called ye Caesar, from Forte St. George wch brought newes of a greate tempest that hapned on that Coaste wherein were vpwards of 40 ships lossed, that, whereof young Goodlad was commaunder being also shipwrecked, this escaped by letting it's cable slip and putting to sea, yet nevertheless was forced to cutt his maine mast by the bord.

The *Resolution* arrived safe there three daies after the storme all the Portuguese who lived vnder the English att Forte St. George are removed thence to St. Thome, apprehensive that the Mogull will send an Army downe to besiedge it, there hath been a greate mortallity in Bengala and ye Coast of Cormandell among the English, French, Portuguese, and

Dutch, besides the Countrey-People, among whome a violent Famine still continueth, wch will be our case also on this Coaste if there is not an accommodation concluded on between vs and Orangsha, for all manner of provisions are not onely scarce, but most excessive deare already.

There arrived 2 Messus, or foote meesengers from Suratt wth letters to ye Generall from Mr. Harris and Annesley att Suratt wch advice the new Govr Muctier Can haveing shewed himselfe very civill to them wth many promises to intercede wth his master very effectually, for the English, and att theire takeing Congee of him he presented Mr. Harris the Chiefe wth a horse and a rich Serpa, and to the Company's Brokers Kisso and Vittall Parracke each a Serpa, he did much insist on the Generall's returne to Suratt wch is what ye Moores aime att, but he will avoide that Snare, for in my opinion it will not be safe for him to approach yt place againe wthout the Mogull's Firman secureing him and the Company's effects & affaires from all violences whatsoever, and also theire former priviledges, immunities, and stipulations wch they enjoyed in Sha Jehana Reigne reconfirmed, But, I looke on those proceedings for no better then meere formalities, neither indeed shall wee really know what to depend vpon, or trust vnto, till the Merchants that are gon to Courte have theire vltimate answer from the King.

In a vessell that was lately brought into Bombay harbour lately reprized att Suratt rivers mouth by our ships that have block'd up that Porte was ye Successour to an Embassadour who was sent from Sha Soliman to the King of Syam, and inquireing what ye importe of his Embassy was, could not gather from my informers that it was to any other end then to maintaine a firme and amicable correspondence wth each other.

In a paper inclosed your Matie shall find an exact accompt of ye yearely Revenue of yor Island Bombay as farmed in 86; not farmed out since, in regard the Compa inhanced the customes from 3 to 5 per cent, and keepe them in theire owne hands, the Company still complaine of theire charges, but your Matie may discerne the truth wch walked in the darke hitherto.

Thus farr I proceeded in my Intelligence in Bombay wch I had ready to be forwarded in the ship I intended to imbarque in for Europe, in case ye Generall would att ye last lay some impediment in my way, wch he most industriously laboured to doe after his wonted sinister practices, the 12th of January being imbarqued in the good ship *Success* wee tooke our departure from that Porte, and the 20th Aprill following arrived att St Helena roade where I receaved this following Intelligence from a French man of warr.

The last of Aprill Ld Admirall of ye French Squadron Monsr du Quesne in a frigatt of 600 Tunn called the flying bird wth 50 peices of brass ordinance came to anchor att St Helena Roade, when he came a shore himselfe, and the difference aboute saluteing the Forte was after some dispute accommodated, my selfe being Interpreter between our Govr. and him, he told me he was Capt. of that ship in yo French Kings immediate service, and commounded ye Squadron that went last yeare to Syam three greate flyboates, and another stoute frigatt all wch he left behind him, and told me that he had his Maties Embassadour on board on his returne from ye King of Syam and some other Persons of quality who were in his Campa. I asked him whence he came, he answered that the 12th of February last he tooke his departure from Pundicherry the French Factory on the Coast of Cormandell very neare Forte St George, he not speakeing franckly ye Portuguese tongue, asked me if I spoke Italian, in which haveing gratified him, he addressed himselfe to me in that tongue, and informed me wth sundry passages occurred att Syam, wch, would be infiuite to inserte here, but must not forbeare to observe to yor Matie how that att last the French forcess landed & garrisoned the three best places in Syam viz,, Tenassery, Bancoack, & Mergy, where he left them well settled, that in 7ber last 57 English were killed outright & suddainely in Tenassery, six thousd Syamers settt in armes agt them by that King's order, who was thus enraged agt the poore English because a small ship of ye East India Compa's seized two of his in his owne harbours, Mr. Burnaby Shabunder of Tenassery one of the Companies revolted servants & formerly hopefull Chiefe of theire Factory in Syam was killed, Mr. Samuell White a rich free Trader made his Escape by Swimming on bord a Vessel in wch he sayled & in a greate consternation arrived in ye Dutch Colony att Cape bona Esperanca or of good hope, where this French man mett & left him, he informed me with some particulars concerning that man wch I will disclose to no body before I see your Matie. I endeauoured as much as modesty and discretion would permitt me to vnderstand the importe of ye French Embassadours negociation, but finding him very cautelous and reserved in yt particular could onely wring from him some generall heads as touching the splendid reception of the sd Embassadour, and the sumptuous presents made him and the Admirall, that the prsents sent the French King were vallued att six hundred thousd dollars, that ye French Forces were left vnder ye commaund of two principall officers termed by him in Italian Maestri di campo, that a French Jesuite was very much in favour wth the King, and overuled ye Lord Phalcon in all matters, that the King would vpon ye cosecration of a new church profess and embrace ye Catholique Religion, yt firme amity and commerce was settled between both Kings, wth some extraordinary priviledges and additional grants to ye French Company, whose servants were settled by the Embassadour to theire ample contentation there and att Pundicherry and a new Factory erected att Hughly in Bengala; ye French Company finding theire stocke too small for ye management of the trade of India made an addition of twelve millions of Livers and yt the Embassador disposed of all things to the dignitie of his Master and generall satisfaction yt nation, discourseing of ye warr betwean vs and ye King of Syam, he told me that it was managed by ye Company's Servants with no creditt or advantage; that ye King of Syam clamoureth much agt the East Inda Campa and theire servants giveing out he sent them fivety thousand dollars for theire Masters vse, wch they never repayed, wth many other loud outcries and aggravations, neither did the French Admirall himselfe want as many agt the proceedings of those att Forte St George and Bombay for some trespasses agt ye French, of all wch he say'd, the Embassadour on bord had a particular accompt for the French King his Master, the maine thing vrged by him was our takeing of ships vnder French colours and commaunders, discourseing of affaires in Bengala, he confirmed the Mogulls conquest of the King and Kingdome Galcundah, that the English for want of men in Bengala were in greate distress, that the English Souldiers and Companys servants discorded very much, yt ye Mogulls Army was in sight of Forte St George the English ill provided there, and vnder a greate consternation, yt Mr. Yaite new President att Forte St George sent one Mr Hodges as an Embassadour to treate for peace wth ye King of Syam, wch to the French seemed very ridiculous. Mr Hodges as soone as he arrived there, full of discontents from ye Compa deserted theire trust, and entred into ye King of Syam's service.

One of his passengers was a Kt of Maltha and was left by first French Embassadour, as chiefe Officer over all the Christian Forces in ye Kingdome of Syam, but haveing some disgusts wth ye Lord Phalcon deserted his charge vnder ye French protection, and goeth home to complaine of Phalcon to his King, ye French Admirall being not onely reserved but vnwilling to vnfold himselfe to me in my inquiry of ye cause and manner of killing the 57 English, ye Kt of Maltha dealt somewhat more inwardly and told me as a greate secret, that there was too much knavery in killing ye English, and of yt nature, yt he did not care to speake thereof, meaning ye East Inda Compa and theire head servent's orders wch is too true in fact.

This Person of honour seemed to me very well acquainted wth ye affaires of India, among other matters told me yt Constant Phalcon would spare no charge in makeing yor Matie acquainted wth yt King and his owne complaints agt ye East Inda Company and theire servants, and yt six thousand dollars were allready disbursed towards yt affaire.

The Admirall was very backward in informing me wth ye manner of theire settlement in Syam, wch they reckon now theire owne, and I consider it as a second Bantam bvsiness by nature (if these be true reports they made me) the I am very fully satisfied that Constant Phalcon (a Native Grecian bred from his minority among the English, and inclined to serve ym before all Europe Nations), by inclination and affection would rather have yor Matie and yor subjects gratified there before ye French or any other Europe Nation but his rupture wth ye Compa and theire Servants as well as theire warring and hostility agt yt state obliged him to make vse of all shifts, and seeke after ye French Protection and Succour, feareing a miscarriage in his Siute to yor Matie thrô the prevalency of ye Compa att home ; the complaints are greate and many on both sides, time and province may affoard yor Matie means by impartiall informations to rectifie and reforme these and many other obliquities in India.

The French Embassadr being a Civilian and in a very splendid equipage sent me a very kind invitation to a Supper on bord of him by his Sonne, a verry accomplished young Gent. and expressed a very greate desire to see me, but our Govr did not thinke it convenient, however I had made bold to kiss his hand, was I not prevented by a suddaine disgust ye Admirall tooke att ye Compa's Depty Govr wth a blew apron in refuseing to take French or Spanish gold, wherevpon he went on bord att six of ye cloeke and sayled immediately after two daies and one nights stay.

The French Embassadour told me that as he went through ye Streights of Malacca, ye Dutch were extreamely concerned to see a French man of Warr yt way, that 14 sayle of Dutch were gon towards Suratt, to carry all ye Moore Merchants goads on freight all India over, wch is probable, to supplant vs, wch thô contrary to ye Articles between both Company's (as I am informed) yet I remember wee gave a precedent of ye like in my time, when ye Dutch were att open rupture with the King of Persia, wth a stoute Fleete in that Gulph, our President Sr John Child imploy'd ye Company's ships in ye Moore and countrey merets Service vpon ffreight, and carried theire goods to Persia, Bussora, and all parts to ye then greate annoyance of ye Dutch, who could not help themselves and now t'is to be feared they will serve vs in ye same kind.

He likewise informed how he mett wth 16 sayle of Dutch in ye Cape, ten home bound, and six outward, yt 200 families arrived there lately out of Holland, to improve and settle vpon that place, and that they hourely expected sixteen ships more out of Holland.

I must not omitt to observe to yor. Matie what I found very observe-able in this French Admirall, who outward bound as he came to ye latitude of Cape of good hope in obedience to some private orders bore away directly for Bantam, where he was no sooner arrived and dropped anchor, but ye Dutch sent him word immediately to weigh anchor, and be gon, for, ye King of Bantam would suffer no other Nation but ye Dutch to harbour, trade, or refresh there, yt he was wellcome to refresh att Batavia, but must expect nothing att Bantam but fire and led, herevpon the French man desired leave to water, wch being peremptorily denied him he weighed and made ye best of his way to Syam, he haveing commented much on this passage, and telling how the Embassadr would represent it to ye French King, I held fitt to observe it to yor. Matie.

Thus I have in all submissive humbleness and duty made bold to represent those occurrences to your Sacred Matie wth as much perspicuity, integritie, and candour, as my weake vnderstanding would serve me, presumeing on yor Maties knowne Zeale for ye true welfare of your Subjects and gracious disposition towards him who in his bounden duty, fidelity, and best endeavours shall ever be zealous and ready to approve himselfe.

From bord ship Success
in ye Channell 18
July, 1688. S. V.

Yor most Sacred Maties

Most humble, obedt. and faithful

subject and servant

Dr. St. Johns J. St. J.

[*Endorsed July 18, 1688.*

HARIHAR DAS

Note.—The writer of this article is very much indebted to the Librarian of the Bodleian Library, for his permission to publish this despatch from the Rawlinson MS.; and also to Sir William Foster, who kindly facilitated the consultation of Dr. St. John's letters preserved in the Record Department, India Office; and also to Dr. Claude Jenkins of Lambeth Palace Library and Mr. Arthur Ellis of the British Museum for their kind assistance.

H. D.

WORD, MIND AND HEART :

I

With word of mouth I worship Thee,
My mind is far away,
The word springs forth from habit pure
Whilst mind has gone astray.
No passion has imprison'd me,
Of passion I know the way.
The passion's but a fleeting gust,
A moment breaks its sway.
But little things of daily life—
Their peeps are hard to bear,
Like flies they buzz all round the mind,
One chased, the more are there.
O Love, sway hard Thy broom called Fear,
O, use it hard and never spare.

II

With word of mouth I worship Thee,
My heart is far away,
My heart's in prison of what I see
That are and turn to clay,
O Love, with piercing ray
Of heart-night make bright day,
Transfix me to the joy Thou art
And kill this base and rebel heart.
O, take away this heart's desire
And make me pure with joy that's fire!
Or since this heart from Thee has life
Now call it back and end this strife.
All—all I feel and all I be
Are shadows faint of joy from Thee.
A happy prisoner I
In Thee, O Love, to lie!

MOHINIMOHAN CHATTERJI

THE DESTINY OF MAN

(*An Anthropological Study*)

I

Man has a hoary antiquity; to use the happy expression of Professor Thompson of Aberdeen, he is not so young as he looks. Sir Arthur Keith, after carefully examining the skeletal remains of various types of man of the Pleistocene age which had the duration of not less than half a million years, very cautiously remarks: "From what we know and from what we must infer, of the ancestry of Eoanthropus, of Neanderthal and of modern man we have reasonable grounds for presuming that man had reached the human standard in size of brain, approximately 1000 c. c., by the commencement of the Pliocene period." The total of Pleistecene and Pliocene ages is one million years at the lowest estimate. If we confine ourselves to the consideration of modern man whose varieties populate our globe to-day, we will have to admit ungrudgingly that this modern man or rather the common ancestor of all human varieties of to-day commenced to dominate the world at least half a million years ago. This ancestor of ours—this ĀDI MANU, has been rightly presumed by Sir Arthur Keith to have been almost wholly similar to Australian man 'who has apparently retained the characters of the common ancestors of African and European to a greater degree than any other living race.'

What is most noteworthy and amazing is that man has retained specific unity to the fullest extent these five lacs of years, though sharply divided into many seemingly dissimilar varieties or races in different regions of the world. Not a single variety or race has developed, either on account of its special *milieu* or on account of its long-standing culture of varying grades, any characteristic which is in the least calculated to have the effect of differentiating it from another as a species or sub-species. Unlike what has been observed in the case of man, it has been observed in some cases in the plant world that one particular plant nurtured in a new region under different conditions starts a new species by ceasing to have any relation of unity with the parent stock. Some plants as well as some lower animals have disclosed their latent capacity to run into different species but the case with man has been essentially different. The Negro who is farthest away from the European becomes European most thoroughly by virtue of change of *milieu* and culture as has been well demonstrated in America. The character of the hair, the colour of the skin, the form of the head, of the eyes, of the nose, of the lips, the shape of the facial angle and so forth are but fleeting shows while what passes the show is one and the same in the physical structure of man of all regions. The character of the hair, the colour of the skin, the shape of the head and so forth are liable to change under changing conditions of environment of food and clothing and of culture. I take the liberty to quote liberally from the writings of Felix von Lushan in this connexion. Writes the German savant:

"We now know that colour of skin and hair is only the effect of environment, and that we are fair only because our ancestors lived for thousands, or probably tens of thousands of years in sunless and foggy countries. Fairness is nothing else but lack of pigment because they did not need it. Just as the *Proteus sanguineus* and certain beetles became blind in caves, where their eyes were useless, so we poor fair people have to wear dark glasses and gloves when walking on a glacier, and get our skin burned when we expose it unduly to the light of the sun. It is therefore only natural that certain Indian races and the Singhalese are dark; but it would be absurd to call them 'savage' on that account, as they have an ancient civilisation, and had a noble and refined religion at a time when our own ancestors had a very low standard of life."

For these as well as for other good reasons classification of mankind by races with reference to the above-named physical characteristics becomes misleading and useless; nay more, as the races of mankind determined by cultural and physical characteristics, are numerous, and as numerous blends have originated owing to incessant miscegenation of blood through countless ages, the very attempt at classification is not favoured by many anthropologists. Touching this question I approvingly quote the following humorous utterance of F. von Lushan: "The question of the number of human races has quite lost its *raison d'être* and has become a subject rather of philosophical speculation than of scientific research. It is of no more importance now to know how many human races there are than to know how many angels can dance on the point of a needle."

Be their culture high or low, the descendants of modern man have now populated the whole globe by immensely multiplying their number and by dominating with some success the forces which are destructive of life. The modern man has not only outlived the storm and stress of half a million years but has gone on from his very beginning till now to multiply immensely his number. This signifies that on the whole he has followed all along the method of living which conduces to individual welfare simultaneously with the welfare of the community; that is to say, his life history discloses right living or moral existence prompted wholly by his natural inclinations. Only during a few hundred (or say, thousand) latest years of this vast time some *Avatārs* claiming direct knowledge of unknowable heavenly affairs have taught some men to pursue the right path by avoiding *sinful ways.* Man thrived well and was happy previous to the advent or nativity of the heaven-born *Avatārs* and his history does not show that he was conceived or born in sin and was glorifying the triumph of the Evil One. How the very tendencies and motion of the substance of life made for and have been making for righteousness without waiting for revelation through the *Avatārs* in the matter of right sort of living will be tried to be shown later on; in this thesis it has been undertaken to show that the very substance which constitutes life, shapes and determines the destiny of Man.

Discussion relating to the destiny of man will not have any reference to the problem of the existence of individual life after it has shuffled off its mortal coils—after its disintegration on this earth at death. Man's destiny on this earth as a human being is the subject-matter of this thesis.

The question relating to human soul as a non-material entity does not arise, for if even it is conceded, what the spiritualists like Sir Oliver Lodge would have us believe, that a spiritual substance of unknown character existing in the ethereal region is mixed up in the composition of human body at the time of its earliest formation, the elements of the body alone being known to us can be taken into account to explain human functions, bodily, mental, or moral, and an unknown quantity cannot with good logic be postulated to explain any phenomenon. If our body as it is, fails really to explain what we seek to explain, we should simply admit our inability but should not offer such an explanation which cannot be verified in facts. We should work up from the known to the unknown and should not follow the reverse course. What we are constituted of and what the functions of the constituting elements are, should be first looked to for ascertaining the causes of all life-phenomena, no matter whether they are mental or moral.

II

We are such stuff as the germ-plasm is made of. In the tempest of our struggle for existence, in the drama of our life, this is what we should learn as an undeniable truth to ascertain the nature and character of all our life phenomena and to guide ourselves as well in all our actions. Know thyself, said Socrates to those who were eager to attain moral excellence, and that is what biology asks us to do to-day to attain the desired-for end. It is a sure step in aid of progress to know that all living organisms inclusive of man are chemical machines consisting essentially of colloidal materials which possess the peculiarity of automatically developing, preserving and reproducing themselves. How the constituent elements of our life, by virtue of their innate and essential tendencies or tropisms, rule or shape or determine our destiny, should be learnt to know ourselves.

Just at the dawn of the nineteenth century, in the year 1802, Treviranus published his celebrated work, Biology or the Philosophy of Living Nature, to demonstrate that the living organisms in all their actions are subject to the very laws which govern the so-called material objects. Seven years thence in 1809 Lamarck formulated in his Zoological Philosophy, spontaneous generation of living beings from inorganic matter to give a new direction to the biological research, even though his proposition then rested upon insufficient experiments. Men of science devoted themselves during the whole of the nineteenth century to work out those problems and the early years of the twentieth century have become quite ripe to declare that the sum of all life phenomena including our moral actions can be unequivocally expressed in physico-chemical terms. It has been a great achievement of science to establish to our edification that our social and ethical life is based upon the inherent tendencies of our life material constituted essentially of colloidal substance. By realising the full significance of this truth revealed by science that the germ-plasm we are made of shapes our destiny, our rules of conduct will have to be brought into harmony with the results of scientific biology.

That our life-phenomena of all classes are due to some natural activities or tropisms of the constituent elements of life will be tried to be made clear in this thesis; but before plunging into my subject I should say a few words to those who very unjustly regard the proposition now suggested as atheistic and unholy and on that account do not care to discuss the proposition.

Is not the mechanistic conception of life atheistic?—asks the Pilate of scepticism with a smile and does not wait for an answer. No, it is not,—is the answer which is to be given to the questioner in no uncertain sound. It is not and cannot be a standing reproach with the Giver of life for having made the life itself its own store-house for the supply of everything needed for its all-round progress. We read this thought in the heart of this impatient and derisive question that the proposition put forward by biology takes away from man in the first place his sense of responsibility which is the foundation of moral actions, and in the second place it teaches man that all human efforts to improve the condition of mankind are unavailing since a machine works out its own destiny by virtue of its inherent tendencies. That like other phenomena of life man is bound to possess a sense of responsibility will be abundantly clear when the essential tendencies of our life properties will be attempted to be analysed; it is necessary, however, to state, a bit apologetically at this preliminary stage to dispel the bias of some readers, that the mechanistic conception of life does not imply that human efforts at reform are of no avail. Take the case of those moths which burn their wings to cause death to themselves in consequence of the organic tendency called helio-tropism. This tendency to rush in the direction of light is generated in the moths because of the presence of some chemical elements in the wings. The wings of many of these moths have been treated by some eminent scientists with such chemicals as have the effect of removing the tendency in question and it has been found that the moths so treated, lose wholly the tendency to immolate themselves by rushing to a light and the change caused in the wings, does not in any way interfere with the lives of the moths. We know that many men despite the warning given to them of imminent danger involved in their action, rush on to self-destruction ; this may be due to inadequate education and bad discipline, or may be the result of some chemical change in the organism, or a particular endocrine gland may be responsible for it, but it is possible for man to effect a cure in this matter by ascertaining the cause aright.

How many plants and animals have improved by being domesticated, we all know more or less from our personal experience. The fruit *Āmra* which is a but variant of the word *Ālma*, was once typical for its taste and the word for what is sour, was supplied by it ; how by culture this *āmra* which is still unbearably sour in the hilly wilderness of Sambalpur, has become the sweet mango of Alphonso, or Nâṇgra variety, is known to us all. We also know what wonderful improvements have been effected in the breed of many useful animals. I need hardly say that these achievements have been due to scientific study of the laws to which the plants and animals are subject.

Mechanistic conception of life is generated by knowledge regarding the constitution of the organism and consequently this conception far from making a man inactive, makes him alert with his knowledge to become helpful to others. Directing our attention to man we have not only to study with perfect accuracy the unalterable tendencies or tropisms which our flesh is heir to, but should take stock of facts disclosed by human societies of high and low culture alike, to determine aright what laws have been operative under what circumstances in evolving various classes of social, religious or political institutions and in confirming men in various habits of life in different geographical areas. To effect any reform involves the responsible task of leading men from point to point by following that silent process of nature which has been at work in upbuilding what the reformers want to demolish or alter or modify.

To show up obscurantism is very much needed to help the growth of clearness of thought, but I do not undertake immediately to pass in review all the revolutionary measures which some enthusiasts in their ill-directed zeal have either propounded or adopted to do more harm than good to the suffering humanity. Just a word or two will do at this stage to suggest merely that if the world is out of joint to-day, it will not be set right at the point of the sword of a Lenin, or by the coercive measures of the strongly armed friends of freedom.

Take the case of a man suffering from some disease groaning loudly with tossing wakefulness and restlessness on his bed, where his only companion in the room is only coolly observing what is passing on. Now if a feeling heart, a member of some social service society, rushes into the room and curses the cool attendant and extends his arms to give relief to the wretched sufferer, the cool man who is a doctor, will lose all patience with the intruder and will have to ask the intruder strongly to give riddance to the room.

Halt and hands off—are what we have to utter very firmly to those who by creating an uproar promise to the excited multitude a kingdom of heaven in about a year or so. However saintly the character of a man may be, he cannot give us by launching a noisy scheme what is accomplished in repose and what is too great for haste and too high for rivalry.

A Nordeaux may acquire the popularity of a hero by fearlessly declaring that the principles regulating our social systems including the institution of marriage and God Himself of our various religious systems are so many conventional lies, or a Marx of commendable altruistic feelings may attribute the growth of capitalism to our wickedness, but the anthropologists know that man has evolved all his institutions in a natural way impelled by some organic natural tendencies, and that if our institutions have become offensive, they may be purged of their defects by adopting suitable measures, but the principles underlying them or imbedded in the natural tendencies can never be demolished by taking in hand a cudgel manufactured by communism. Though it is too early to state here that the feeling of man to possess property individually has been quite in agreement with his real nature, a suggestion in this direction is just thrown out to make the enthusiasts cautious. To take into consideration the very phenomenon that all living organisms are so many individuated forms, is to admit that acquisition of private property is an organic necessity for individual existence; it will be seen that this natural tendency to acquire something for one's self, far from standing in the way of the members of a species to live together in co-operation, helps co-operation and progress to the fullest extent. I adduce here one suggestive example in this connexion.

By virtue of the germinal tendency to expand, that is to say, to live happily in a state of independence with unlimited future prospects, that is to say, to acquire ease and fullest freedom, a man exerts his best for acquisition and permanent possession of what is called wealth. He acquires not to throw away his fruits of labour to those who cannot and do not earn, but to make himself secure in independence and to secure independence for those whom he brings upon the earth in consequence of his living the natural life of a man. Now, if in pursuance of a communistic programme, the wealth of the man toiling for freedom be allowed to be shared by those who are not capable of acquiring it, slaves will be given in the name of liberation of the world to tread real freedom under their feet. This sort of arrangement, one may say however, may help the camel-like well-fed body of the wealthy man to become enough thin to pass through the eye of a needle, but I am not concerned with the happy prospect of the journey of a man to that world from the bourne of which no traveller returns.

Capitalism has its defects and the institution of marriage and other human institutions have many serious shortcomings, but if, to remove some of these defects owing to the suffering of some, the very natural basic principle underlying the human institutions be sought to be demolished, the action of the philanthropist will be deleterious in effect. To strain at a gnat and to swallow a camel has been the procedure of many a patriotic liberator of the world.

Not knowing what tendencies of man should be allowed to have a free play, and not knowing how by studying the laws of evolution of society, works of reform should be pursued silently, the men of feeling and of ideal dreams drown the world in a senseless uproar and wear out their energy to the benefit of none in the mad attempt to achieve immediately what is too great for haste and too high for rivalry. These ideal dreams of our men of action are pleasing to many, I know, but the science of anthropology asks us to realise that we are not such stuff as dreams are made of, but we are such stuff as the germ-plasm is made of.

B. C. MAZUMDAR

JAPANESE LOVE STORIES

The other day an editor asked me to write a Japanese love story "in the genuine Japanese way," for his magazine.

"That will be very difficult," I replied. "Indeed, I am afraid it is impossible."

"You surely cannot mean that you do not have love stories in Japan?"

I assured him that there are plenty of love stories—in reality, in books, and on the stage. Human nature is the same on both sides of the world, but Japanese people possess the oriental sensitiveness which comprehends unspoken thought, and therefore words weigh less with them than with people of the West. Their manner of expressing feeling differs from the American way as greatly as the Japanese language differs from English.

Probably many Americans can understand how a bow may cause a heart quiver in Japan as surely as a kiss may thrill a heart in America, but very few can recognize its deep significance in scenes on the stage or in a novel. Centuries of training have made the Japanese an undemonstrative people, but the repression of the appearance of deep feeling deceives no one, even on the stage. The expressiveness of repression is an art in Japan. For this reason our love stories often suggest the feelings of the heart without direct words or action on the part of the hero and heroine. A Japanese reader, because he is familiar with his own people, understands, but it would be extremely difficult to write of an almost wordless scene in a manner that would appeal to an American reader.

Another un-American trait in the Japanese writer of love stories is his ingenuity in bringing his characters to a pause at exactly the point where the reader can take up the tale and finish it by the aid of his own imagination. This is a skill which is much admired.

Today I saw in a Japanese magazine the story of a humble romance. The hero was a farmer youth, an ex-soldier and extremely poor. The heroine was his neighbour, a gentle, simple hearted maiden. They worked in adjoining rice patches, and although they never spoke, it chanced that they occasionally met face to face. The author does not describe their love making, except in his roundabout way: "When walking along the narrow path between the two rice patches, the youth kicked off a small stone with sharp edges." This tells a satisfactory story to a Japanese. It was the path used in common by both youth and maid, and the influence is that the youth removed the stone in order to protect the feet of the maiden; else why say the stone had a ragged edge? But the writer does not insult the imagination of his readers by explaining the motive.

The only incident in the tale which to American readers might be called a love scene, was this: "One late afternoon, about the time when the swishing of washing rice and the rising of smoke above the thatched roofs of the village told that it was the hour for the evening meal, the maiden, her slender shoulders bending under the weight of a bundle of dried branches she had gathered on the mountain, was on her homeward way. A sudden breeze lifted the narrow, blue and white towel which covered her hair, and sent it fluttering over the rice patch. The youth, returning from his work, looked with pleasure at her ruddy cheeks and modest face. The cheeks reddened still more when he brought the towel and handed it to her, saying: "Your burden seems too heavy for a maiden but your filial piety penetrates my heart."

That is what he *said*. What he meant—and what she understood—was this: "I know that a dutiful daughter like you will make a good wife for me." That is the climax of the story—and the end.

If I should send a tale like that to the average American editor, I know it would be returned without even regrets. His readers would find it absurd and tiresome. Peoples have imagination, but it is no enjoyment for them to use it in completing an author's unfinished work.

Of course this is a simple tale, with no puzzling situations, but it is a fair sample of a love story written in the "genuine Japanese way." That is why it is next to impossible to reproduce satisfactorily Japanese emotional stories. If one should rewrite entirely, keeping only the author's ideas, and putting on the stage a new set of characters Japanese in appearance but talking and acting like Westerners, the plot might be interesting but all the power and beauty of the original would be lost. And in the eyes of a Japanese the story would be hopelessly ruined. Even in translating Japanese books, the tale of pure love is generally avoided.

I believe a Japanese love story can be re-told only by a person who is strongly in sympathy with the Japanese heart, who is wise in knowledge of the peculiar mental capacity of his American readers, and whose pen is wonderfully skilful in putting Japanese heart-throbs into English words. Of such there have been only a few.[1]

ETSU INAGAKI SUGIMOTO

---

[1] Reproduced from *The Bookman*, June, 1926.

A PROGRAMME FOR THE INDIAN NATIONALISTS

One of the greatest political thinkers of the nineteenth century once said, "the worst of all political sins is the hesitation between wishing and not wishing to do a thing." I am inclined to think that the art of evasion practised by Indian (particularly Hindu) politicians shows their weakness. They show by their actions that they do not know what they want and certainly they have no far-sighted programme. They are inclined to pursue a policy of adventure or leave things to chance. Indian nationalists to-day need a simple and workable programme.

Guizot, the French Foreign Minister, in 1841, while trying to save France from isolation and attempting to regain French entrance to the concert of Europe regarding the Near Eastern Question, wrote to Count Sainte Aulaire, the French Ambassador to the Court of St. James, to the following effect:

> "We have been fond of the appearance rather than reality. I am convinced that in order to re-establish and extend our influence in Europe, it is necessary to follow the opposite method. I am determined everywhere and on all occasions to sacrifice *le bruit au fait,* the appearance to reality, the first moment to the last..."

The above idea of following the reality should be the guiding principle in formulating a programme of action for the Indian Nationalists.

I.—Responsive Co-operation.

I am for Indian Independence and firmly believe that in time, *through the efforts of far-sighted organized minority of Indians, possessing world vision,* India will be free and independent. The independence of India will be achieved either through the same process as the United States of America, Italy, Poland, Serbia, Poland and other countries had to adopt, *i.e.*, through revolution or through the path followed by Canada, South Africa, Australia, Ireland, which is a form of responsive co-operation. So far as I know, none of the Indian. leaders is willing to follow the path of revolution. There are some who are willing to bluff, but not willing to take the risk of adopting a "Revolutionary Programme"; some others advocate organization of secret societies. Let me emphasise the fact that no country can ever achieve its independence through the activities of secret societies. To me, between the path of Revolution and Responsive Co-operation there is no middle course for India. I believe that all Indian Nationalists who are not willing to unfurl the banner of revolution, should adopt the programme of responsive co-operation, in the sense the late Lokmanya Tilak coined the term, *i.e.*, co-operate with the Government whenever it responds to the will and need of the people and oppose all and every measure which is against Indian national interest. It seems to me that all Indian patriots, irrespective of party affiliations, who are not mere worshippers of phrases and have sense of reality, can present a united front, with the programme of responsive co-operation to extract concessions from the Government and build up national strength which will be able to uphold the ideal of Indian Freedom.

II.—India First and No Communalism.

To-day, political opportunists of various colour, are pleading that, to secure the support of the Moslems of India, they (Moslems) be endowed with all forms of special privileges such as communal representation and reservation of large number of public offices, irrespective of their ability to fulfil them. The support of any section of Indian population which is to be secured by granting unreasonable concessions is not worth while to bargain for; because they may withdraw their support, if they can secure better concessions from the British Government. This is not an imagination, on the contrary, the political history of India in recent years has ample evidence of such tactics on the part of almost all the Moslem leaders. Thus without any reservation and with all the emphasis I can command, I oppose all forms of communalism, from the standpoint of practical politics, as well as an ideal.

If India is to be free and independent and to have a place among the foremost members of the independent nations, then the people of India, particularly the Indian nationalists, who are to direct the destiny of the nation, must have vision and they should adopt the creed of *India First.* Nationalist India must be governed by "the wisest and the best" of Indians, irrespective of class and creed. Thus all forms of communal, provincial (including the Native States) and class interests must be subordinated to the supreme ideal of the promotion of the well-being of the Indian people at large. There cannot be any true national unity on the basis of communalism or religious fanaticism, be that of the Hindus, Moslems, Christians or Parsees. There shall be no special privilege for any individual or any community ; and a single standard of "efficiency" should be the guiding principle. *India First and No Communalism* should be the watch-words for all far-sighted Indian Nationalists.

III.—Racial Equality.

To me the goal of Indian nationalism is to raise the status of the people of India, politically, economically and socially, so that they will be able to give the fullest expression of their manhood and womanhood without any hinderance or discrimination against them in any part of the world. There cannot be any question that all Indians who have any self-respect for themselves and their people should be advocates of racial equality for Indians in the broadest sense of the expression. Racial equality for Indians in India, in all parts of the British Empire and all parts of the world. I fully believe that, in the programme of Racial Equality lies the fundamental principle for a sound foreign policy for India of to-day and the future. In this connection it is well to note what Baron Makino, the Japanese Delegate to the Paris Peace Conference of 1918-19, had to say when he advocated racial equality, as a fundamental principle, to be incorporated in the Covenant of the League of Nations.

> "The equality of nations being a basic principle of the League of Nations, the High Contracting Parties agree to accord, as soon as possible, to all nations, nationals of States, members of the League, equal and just treatment in every respect, making no distinction either in law or in fact on account of their race or nationality."

He further added

> "I feel it my duty to declare clearly on this occasion that the Japanese Government and people feel poignant regret at the failure of the Commission to approve of their just demand for laying down a principle aiming at the adjustment of the long standing grievance, the demand that is based upon a deep-rooted natural conviction. They will continue in their insistence for the adoption of this principle by the League in future."

The principle of racial equality should be the ideal which should direct the course of Indian statesmanship in dealing with such problems as the Indians in South Africa, Kenya, Australia, Canada and the United States of America. There cannot be any compromise on this issue. Here it is necessary to emphasise that India must adopt a policy of co-operation with Japan, China, Turkey and other nations which will be willing to adopt the programme of racial equality for the people of Asia.

Thus to sum up the cardinal points of a programme for the Indian Nationalists, I advocate—(1) Responsive Co-operation leading to ultimate independence of India, (2) for national solidarity, I advocate India First and No Communalism and

(3) for a far-sighted foreign policy, in dealing with the states which are members of the British Empire and other nations, the policy of securing Racial Equality and "Favoured Nation" treatment should be the guide.

I am quite prepared that many of the Indian politicians will regard the simple programme as impractical or too uncompromising and discard it, and only a minority will be willing to consider it with seriousness and accept it, as a part of their programme for the emancipation of India. However, I feel that the minority, which will have the courage to adopt such a programme now, will through their organized efforts, lead the Indian Nationalist Movement to its ultimate victory—Freedom.

TARAKNATH DAS

AN ALASKAN TRIP

We left New York on May 17, 1926, with the usual flurry of travellers leaving for a long journey and with an added zest because of the excitement that is the order of the day for persons leaving that metropolis. Last minute farewells were made in cool Grand Central Station, and then the heavy iron door clanged, we were jostled down the incline to the train and in another moment were riding along the Hudson River on our way to the Adirondacks, Vermont, and smoky Montreal. It was sunset when we crossed unforgettable Lake Champlain, and early evening when we crossed the St. Lawrence River and entered the station of this French-English city that is so unlike any other in North America.

A trans-Atlantic liner had just discharged its quota of passengers and many of these were to take the train into the interior of Canada. As we waited our turn in the long line before the ticket inspectors' desk, crowds of immigrants moved and jostled restlessly about, filled with eager curiosity regarding the land to which they were going—for most of them were immigrants and prospective settlers, third class passengers for the most part who were to be distributed over the land like grains of sugar through a funnel.

One couple stood very near us and we wondered what the sad expression of their faces meant. We thought at the time that the two must be man and wife and that the woman was going on while her husband remained behind. But this was not the case. It happened later that we became acquainted with her on the train, and she told us, with eyes lit with interest, that the gentleman had been an Austrian of very high birth and that he and his wife had gone from Austria to London and had crossed with her to Montreal. They had known little English when they started out and were very lonely on the voyage. The woman with whom we talked had taken an interest in them and both the man and his wife had come to depend upon her as a means of communication with their fellow passengers. The grief shown in the man's face was because of the separation that was taking place. It was grief mingled with a feeling of strangeness, part hope and part wonderment. This man and his wife, with their culture and sensitiveness, were coming to the new world to be farmers. One could not help wondering what was going to happen to them. Mankind is so strange, conditions so trying in a new country, particularly for people with such a background as theirs obviously was, that the future for them—anyone could feel—was not to be one of roses.

The next point of interest was Hudson, Ontario. Hudson is a mining town with only one train line running through, the Canadian National Railways, and as it is the gateway to the new section of Ontario where gold has been discovered in large quantities, each train passing through brings many miners and prospectors to the district. Hudson had the appearance of having sprung up overnight. The boards of new frame houses were so new that the sap seemed to be oozing from them. Over one of the stores was the caption in firm but crude strokes, "No. 11 Main Street!"

As the engine slowed, men sprang from the train in every direction. They came from the pullman cars, from the standard coaches, from the day coaches—the comfort of the trip they had determined by their circumstances; but one and all were quivering with excitement and eager for the venture into the gold fields. They were dressed, almost without exception, in heavy leather boots extending to their knees, wide brimmed khaki-coloured hats, khaki shirts, and plaid lumber jackets. All had new packs which they carried on their backs or slung by a strap to the ground as the train stopped. One eager man thought his pack had been left behind, and as the train started on he ran after it, shouting and trying to get the attention of someone. Finally, the porter saw him and when he understood what was wanted pointed to the spot where he had deposited the pack a few moments before. The man subsided, but the feeling of excitement remained about the train for a long time.

The distance from Hudson to the mines is not a short one. It is one hundred and forty-five miles and must be traversed by chance, with six difficult portages. We noticed a number of dogs—huskies and malanutes—tethered to the trees near the station. These dogs, we were informed, were selling for $100 and up, against a customary price of $60. We were told, too, that coloured glasses selling in the city at 10 a pair, were being sold in Hudson at $1·45. The scene, indeed, was typical of a Jack London story or a story by Rex Beach... there was even the blond woman sitting carelessly on the steps of a freight car drawn up at the siding.

From Hudson to Winnipeg one passes through many mining towns, and across miles and miles of fire-devastated territory. Farmers were busy everywhere trying to clear the land, and one read with interest the announcement in the dining car that the Canadian National Railways (owned by the government, of course) would advance money to responsible and deserving people and companies for this purpose. Everywhere throughout Canada an effort on the part of the government to improve the land was apparent.

We spent the evenings in the parlour car trying to be patient while a radio operator strove unsuccessfully to bring sounds out of silence. But not a sound could he obtain. At last, however, he succeeded. Smiles began to break out on the listeners' faces, and then there followed a single agonizing moment...the looks turned to disgust and despair. The radio was announcing that the next item would be election returns in Pittsburg. This for people in Canada who knew nothing about the elections in Pennsylvania, and Senator Pepper.

Although it was the end of May, we found snow in Winnipeg. Flurries had been scudding past the windows all day, but by nightfall had become a steady downpour. We found Winnipeg still in the grip of a business depression, the worst that has ever occurred in the story of the city. But crops in Canada this year promise to be good, and with their harvesting the people are hoping that prosperity will return.

We stayed in Winnipeg but a day, and then went to that lovely paradise, Jasper National Park. The train stopped an hour in Edmonton on the way, and there an interesting event took place. The porter of our car had been in a state of excitement all day. It was so obvious that we wondered at the cause. It was eleven-thirty at night, however, when we drew up to the Edmonton platform and we had almost forgotten the porter. Suddenly a great sound of giggling and laughter and running was heard outside and three coloured misses came wildly up beside us. The porter, standing near the steps, looked at them with widening eyes. One could see nothing but their whites, and then he singled one of the young ladies and threw his arms about her. She was his sister whom he had not seen since she was three years old, and now she must have been a maid of seventeen. Some family had taken her to Edmonton and there she had remained. Her brother has been a porter during those years but this was his first service with the Canadian National and his first trip through Edmonton. Thus did we witness a reunited family.

Jasper National Park is one of the most beautiful spots in America. We were there on opening day and a car met the guests at the depot of the little town of Jasper, as nearly like a Swiss village as one will find in America. The Inn lies a mile or two from the village on the shore of an emerald lake where in quiet hours one will often see beavers and bears. We drove along a forest road the next day and saw two soft eyes peering at us from between trees, and then another pair, and then a soft sound...two deer had just passed. The road led on up a mountain side until we thought we were in the clouds, and never had we seen such a view. Gigantic peaks, snow-covered the year around, here and there and everywhere. Then these were lost to view, we went around a precipitous curve and the car stopped. We were told to get out and walk along the trail that continued to the left of where the car halted, and that if we walked long enough we should come to Edith Cavell Glacier. Climbed would have been a better word. We walked and walked, my friend and I, an English gentleman who, with his wife, later invited us to spend a night at his farm in Victoria, and an Irishman, a very cultured man who proved to be the port engineer of Dublin and whose wife remained behind in the car, waiting. After something like half an hour we came within sight of the glacier, and then were stopped in our tracks by a great booming sound. We looked but could see nothing, until a few moments later a great cloud of snowdust rose in the distance ahead of us, on the left of the glacier.

The Englishman who had travelled a great deal, in the Himalayas and elsewhere, exclaimed, "An avalanche," and that was what it was. He went no farther but after watching the last upward melting trail of snow, retraced our steps along the path which lay beside a glacial lake whose green was the green of the emerald with the sheen of Paris-green combined, to the waiting automobile. That night the English couple invited us to their room in the cabin which we shared and asked us if we could not stop over with them in Victoria, a day or so at least. This we promised and that day was very fortunate for us for the visit with them in Victoria was one of the most delightful experiences it has ever been my fortune to have.

From Jasper we rode on a narrow gauge line to Prince Rupert, a distance of many hundreds of miles, consuming two days and a night. It was by far the most beautiful part of our journey through Canada. The train was small, with one coach that served for dinner and pullman. The dinner had two tables on each side, that was all, and in the pullman section of the car were four sections. We became acquainted with a Mr. and Mrs. MacAwley who lived in Prince Rupert and were of the genuine type of northwesterner so characteristic of the country, whole-hearted and whole-souled. Mr. MacAwley was in the employ of the Canadian National Railways and so it was with delight that I listened to the words his wife whispered in my ear, "Let us go up and try to get in the engine...perhaps we can." The next stop was at a watering station, and while the engine was refreshed we ran alongside the train which had many day coaches until we reached the spot where the engineer and fireman stood. Mrs. MacAwley asked the handsome engineer with a smile, "Do you want to do me a favour, Mr.......?" "Yes," he said, "climb up," and pointed to the step from which we were to bound into the engine. She sat on the side with the handsome engineer and pulled the whistle as we rounded innumerable turns. I bounced up and down in a rickety seat on the fireman's side, with a towel about my head to keep the cinders from completely ruining my hair. The fireman opened the partly-closed window on our side and I could hang out as much as I liked, as we were on the outer side and nothing but the Frazer river to obstruct us. Here and there he would raise his voice above the noise of the quivering engine and the rattling coaches behind, and say, "Here is where a freight train went over the bank three years ago," or "Here is where No. 3 was derailed at one time." After five hours of bouncing we were glad to return to the pullman which before this adventure we thought as dizzying as the heeling of a ship but now was like the rocking of the gentlest cradle.

For once, it was not raining in Prince Rupert. We arrived on a sunny day and mounted the wood-stairs and walked up the elevated wood-path to the only brick-hotel in town, whose owner was an interesting man and was making money because he employed all Japanese help. His rival in the hotel business in town was a woman known as Klondike Kate who owned the hotel nearby, and who appeared each morning at breakfast loaded with diamonds whose value might be estimated at anywhere from $5,000 to $10,000—so we were told by those who roomed there. We had a reunion in the hotel with a young man from Massachusetts who had been on our train from Montreal as far as Winnipeg. He was a mighty homesick young man for he had come out to Prince Rupert with many misgivings to take the place of a very capable young American Vice-Consul who had been transferred from Prince Rupert to India. He had arrived in Prince Rupert in a driving rain and had spoken to no one for almost two days, had written home that if he stayed a week it would be a wonder.

When we arrived it was like greeting folks from home. But he was not the only homesick person. There was a little miss of seventeen, Miss Molly Butcher, who had travelled from Jamaica in the West Indies to London, and then to Montreal on the same steamer that had brought the immigrants, the sensitive Hungarian couple, and the kindly lady, from England. She had missed the train in Montreal that was to take her to Prince Rupert in time to get the boat that was to carry her to Skagway, where she was to live for a year with an uncle, and so she had a number of days to wait in Prince Rupert before another steamer would come along. She was as homesick, if not more so, than the vice-consul, and when we four gathered together that night for dinner it was a merry festival. Molly Butcher had had many ventures on the train, and travelling alone is not always the pleasure for young girls that it is said to be. We arranged later that she was to come with us to Ketchikan, Alaska, and there wait for a steamer to Skagway.

Our means of transportation from Prince Rupert to

Ketchikan was a problem. There is an international ruling that Canadian vessels cannot take Americans from Canada to States territory, and that American vessels cannot take Canadians from States territory to Canada. So since Prince Rupert was in Canadian territory and we were Americans some means must be found other than the usual to get us to Ketchikan. It was arranged eventually that the coast guard revenue cutter would take us up, and so after several days of waiting,—days that we spent going through the refrigerating plant where we saw halibut that we would probably be eating in New York in 1928, or playing bridge with hospitable Prince Ruperatians, we found ourselves on board a sleek gray cutter. The Captain was a perfect host and gave us a long lesson in navigation before the journey of nine-five miles was complete. He allowed Miss Butcher to come along, at the request of the American Consul, and there was one other "passenger" on board, Allen Carpe, mountain climber. We did not know just how much of a mountain climber he was until he referred to Mount Robson and other peaks near Jasper as mere trifles and foothills. Then we asked what he called a mountain and he answered, "Mt. Logan." He had been one of the six to reach the top of Mt. Logan in the national Geographic Logan Expedition of last year—see the National Geographic of June this year for an account. He was on his way this summer to Juneau, where with two other young men, he was to prepare for the ascent and exploration of Mount Fairweather, a peak some 14,000 feet and more in height whose ascent had never been accomplished by white men. The entrance to Fairweather is through Latuya Bay, an entrance that is an impassable whirlpool during all but the highest tides. We passed Fairweather later and wondered whether they would succeed in making the top. The first plans were the chartering of a ship for a week to take supplies in from Juneau over this Scyllian whirlpool. One looking at him would never guess his mountain-climbing proclivities, but we were to learn later that gentle bearing, sensitive mien, hands so beautiful and delicate that they looked incapable of anything but the finest work, meant little in determining the aspect of an explorer. We met several explorers before the trip was over, and all had this appearance. The mettle of an explorer is an inner fire.

When dinner time came on the revenue cutter we descended a ladder into the galley. There a meal was served fit for a king and his retinue. We ate ravenously and then the Captain gave up his cabin to the lady members of the party and we "turned in." My companion had a soft, mattressed hammock for her bunk. We fell asleep to the gentle rocking of the ship as it made its way up the inland passage, and knew no more until at one-thirty in the morning we docked at Ketchikan.

And Ketchikan! I was there in 1900 when my father had almost the only mill around there. At that time there was nothing but desolation and rain and loneliness. To-day Ketchikan is a thriving city of 4,500, a city built along narrow streets made of planks laid across stilts, with here and there a concrete road where there is enough ground space to permit. There are buildings two and three stories in height, there is a large school and there is a modern hospital. The roads of the city extend eight miles in one direction to a new $100,000 road house and the town of Wacker that stands on the once-forlorn site of my father's mill: in the other direction the road extends two miles to "old-town," the sections where the Indians live and the milling ground of missionaries. These ten miles of good road were built at a frightful cost, more than $100,000 a mile. But they serve as the touring ground of automobiles, and more than 400 automobiles have been brought to drive over the road. Owning an automobile in Alaska is one way of showing that one has money.

Ketchikan never sleeps. It is a compulsory port of call for all vessels trading in northern waters, and for that reason the number of tourists pouring into the city in the summer is legion. Shops do not close their doors night or day and although when we arrived, the end of May, twilight extended into the hours of ten and eleven at night, and as dawn began as early as three-thirty or four the citizens with unconscious humour had set their clocks ahead an hour for daylight savings time. The school has a role of 562 children, and they are splendid children, healthy and well bred, as fine looking as one will see anywhere. Ketchikan has two or three banks, any number of canneries, refrigerating and reduction plants, and a multitude of fishing docks. It is a thriving town, and it is possible that prohibition has had something to do with its wealth.

We waited five days in Ketchikan for the S. S. *Yokon.* It was like a white swan of the sea when it came along, immaculate and roomy. But we were soon to learn that, with the exception of the Canadian Pacific and Canadian National steamers plying between Vancouver and Skagway, passengers are a mere detail to freight in the coastwise trade. But the *Yokon* was a good steamer, notwithstanding, and her commander, Captain Glasscock, a remarkable man.

We passed through Wrangell Narrows at 3-30 in the morning but it was so light that I arose and went on deck, thinking that it must be nearly breakfast time and that I would watch the scenery through a strait so narrow that one could almost touch the spruce-covered shores, until the gong rang for the first sitting. I had not looked at my watch and after more than an hour of waiting went downstairs to find that it was only five minutes to five. Later that day I talked with some persons who had been in the Pilot House with the Captain before the hour at which I arose, and they said that a deer had been swimming across the Narrows. When the Captain saw that he must strike it if something was not done, he stopped the engines and the deer was allowed to swim on, but, alas, he was too frightened. He turned and swam back to the shore, probably to be devoured by wolves from whom he was undoubtedly fleeing. This was but one instance of Captain Glasscock's kindliness. There were many others and his patience in naming the inhabitants of the sea for us was unlimited. At one time we saw whales, at another lazy mud sharks, at another seals swimming north to the rookeries, at another porpoises whose speed rivalled that of the ship and whose playfulness was like that of children, at other times we saw sea parrots, and guineas, and myriads of sea gulls followed the ship from Wrangell to Juneau, and from Cordova to Seward.

We stopped for an hour before the face of Columbia Glacier. It was a most imposing sight, and the flakes of ice dropping off fell with a boom into the water. On one flake of ice near the glacier's frontier a bald-eagle rested, on others there were gulls and other birds. The Captain ordered a blast of the ship's whistle to be given, the sound that followed lingered in the air, trembling, and then in its wake came the fall of several pieces of loose ice. The blast had sent forth a vibration sufficiently strong to affect the loosening of pieces of ice from the glacier. These dropped with splashes and booming thuds into the water. The colours of the glacier were remarkable—greens and blues and iridescent rose.

The first stop after Juneau was Cordova, a city of some 1,500 inhabitants, across the Gulf of Alaska from Juneau. It is when crossing this Gulf that one sees Mt. Fairweather and Mt. St. Elias. We were not to see the latter until the return trip, when it rose a rose-tinted peak above the clouds in a midnight sunset.

Cordova is the gateway to the copper country of Alaska and it was in this section that Rex Beach laid the plot of *The Iron Trail*, the iron trail being the roadbead of the Kannecott Copper Company railroad, extending several hundred miles into the interior from Cordova. The copper here runs 85% pure, and from $800,000 to $1,000,000 worth a month is shipped. On the return trip we stopped to load 55 carloads of crushed, sacked ore into the ship's hold. While in Cordova we called on the forest supervisor, in charge of one of the government's mammoth preserves. This supervisor has over five and a quarter million acres of forests in his control and under his supervision. Distances and acreages in Alaska are so enormous that one ceases to think in hundreds or thousands, or even hundreds of thousands. The unit of measurements is millions. This forest supervisor was a very interesting man. He told us many interesting details of his experiences in Alaska. He talked for a while about fox-farming and the fox-farm islands near Cordova and farther to the west. He showed us the photograph of a wolf-skin that measured over seven feet from end of tail to tip of snout. He showed us photographs of trails he had built, and then he told us of the most unusual experience he had ever had. He had been on a trip to the Kennecott glacier, and had been present on the edge when the waters beneath the glacier had risen and burst through the top in a myriad of spouts, boiling and raging, and thrusting themselves into the Kennecott River to raise it to flood level and above in the course of twenty-four hours. He had barely escaped with his life, and so had many others when the raging torrent swept out the railroad bridge and all obstructions along its way. Every few years an event of this kind takes place, but it is only once in a generation that a man is privileged to witness it.

At Seward we came to the journey's end as far as the outgoing trip was concerned. We wished that we were going on to Fairbanks and that we had planned to go from Fairbanks by way of the Tenana River to the Yukon and from the Yukon to St. Michael, thence to Nome, and by ocean steamer to Seattle. We heard many interesting stories of Fairbanks and were told again and again that we had not seen Alaska without a glimpse of this city. In the spring it is the centre of great betting activity, " pools " being formed at a $1·00 a bet on the second, minute, hour, day and month on which the ice in the Yukon will first move. Last year a pool of $25,000 was raised and was divided between three men, two of whom had bet on five minutes after four of a certain day of May and one of whom bet on three minutes after four of the same day. The ice moved at four minutes after. Smaller pools are arranged between different groups of people and these are called " minute pools." One need not bet on the day or the month or the hour—only on the minute, and the winner has $60 when the minute is known.

One of the discoveries of this trip was the use to which aeroplanes are being put in Alaska. They are in use there much more extensively, environment considered, than they are in the United States. The Road Commissioner of Alaska was on board *The Yokon* and while it had taken him fifteen days of difficult travel to make the trip from Fairbanks to Wiseman over the trail, it had taken but three hours to make the return journey by aeroplane. Some one asked him why aeroplanes were not used to carry mails. He said there was a demand for that, but it was his belief the mails should be carried in the future as they are now because it is only by this means certain sections of the country are kept open. The carrying of the mails provides a livelihood for certain people. Not only that, trails must be maintained, and it was his belief that only in the maintenance of trails and the construction of roads could the future of Alaska be assured.

It was in Seward that we first had daylight during the entire twenty-four hours. The sun set at midnight but rose again at twelve-thirty. The intervening half hour was as light as though the sun had not set at all. It gave one an uncanny feeling at first to have no hours of darkness, but the feeling soon disappeared and in its place came wonderment that hours of darkness could exist. The story is told of Fair-banks that they cannot raise chickens there because it is day-light all summer, and that the baseball games are played at midnight when it is cool. The last year in Alaska was an exceptionally mild one. The usual downfall of snow in Fair-banks is several feet. Last year it was but three inches. Years were taken off the life of glaciers in Alaska by this last mild winter, and the Captain of *The Yukon* expressed the belief that in another century the glaciers would be few and far between.

One is appalled by the grandeur of Alaska. The unique features are the utter primitiveness of the settlements, the feeling of newness, the sense of uncultivation, the realization that the settlers are the pioneers in a land that has a great future, a land that is already being touched by the magic wand of a changing climate. Settlers have gone in, many more are going. Many are the tourists who travel the world but few are they who know the beauties of this land.

VIOLA IRENE COOPER

INFERIORITY COMPLEX [1]

In all social organisation it is a problem as to who should lead and who should be led, for the stability and growth of society depends very much upon a correct gradation of social components. It is an experience with every society that certain persons are unfit to be leaders temperamentally whatever be the opportunities given to such individuals. The etiology of such incapacity must be sought in the mental make-up of such individuals and not in the kind of people with whom they have to deal.

Even among children there are broadly speaking two classes—the sensory children who are fit for contemplation and criticism and the motor children who are fidgety and irrepressible and who are for ever thoughtless and impetuous. The motor children easily take the lead in the class and the play-field and the problem of the teacher with such children is how to keep them in the background and to allow other children to have their share in the game. The sensory children will not come to the front and with them the problem is how to push them into positions of responsibility so that energetic action might check the tendency towards introversion and moodiness. The task of the teacher and the father is to provide opportunities for self-expression so that it might be correctly diagnosed as to how far the deficiency is due to constitution and how far it is due to want of opportunity. But, as has been remarked above, some children will not come forward in spite of opportunities given and will try to sink back into a position of inferiority to escape the hard task of leadership. When they grow up, habit becomes second nature and they never think of assuming the role of heroes in social ventures and remain content with being humble camp-followers of more ambitious men. Their aspirations never rise high and even though they dream of deeds achieved and positions won, their dreams never come to fruition owing to the lack of dynamic efficiency. They find pleasure in imagining themselves as great in fact and in potency, but the reality-principle they shirk with all their might and leave the task of achieving success in the field of their dreams to others with less thought but more action.

---

[1] Read before the Psychology section of the Indian Science Congress, Lahore, 1927.

If it had been left to the choice of the individuals concerned whether they should or should not lead, matters might have been so arranged that they got the position they wanted for themselves. But it so happens that minor leaderships are inevitable to every person who lives out his own span of existence. Thus, while it is open to persons whether they should or should not be managers or generals (let us suppose that promotion is automatic in their professions), it is not always open to them to refuse the headship of their own family or the control of their servants (if they choose to have a family and an establishment). If such persons suffer from a sense of their own inferiority it is evident that they will fail to adjust themselves properly even to these situations and show themselves up within a short time and encourage their subordinates to take advantage of their own weakness. We may recount some of the domestic facts with which most people are familiar. There are some who abdicate the leadership of their family to their wives and retire altogether from domestic management. It is not the shrew that always gets the upper hand in domestic control, for even wives of retiring disposition sometimes find themselves in the superior position in family organisation owing to the refusal of the husband to take his legitimate place in the family. Such persons prefer ordering servants through their wives, and threats are administered through the same channel. Wages are, of course, paid through them and deductions, if any, are made also by them. When they have to order personally they avoid looking at the servant direct in the face. Lest they should be suspected of weakness they very often assume an attitude of dignified reserve in dealing with their servants, exchanging as few words with them as possible. In the alternative, they assume from the very beginning an attitude of peremptory command and abrupt speech and leave the presence of their servants or dismiss them as soon as the words of command have been uttered. If the servants delay or disobey, they are always prepared to find excuses for their default and thus encourage them to repeat it. They cannot enforce normal obedience and their method of dealing with unruly servants is the drastic one of dismissal with or without previous assault. A temporary hysteria possesses such masters who have been defied and as they are unable to control through sweet reasonableness they fly into a paroxysm of rage, and their conduct is strong then because it is not in keeping with their normal personality. The normal social dealings with servants is impossible for such masters, for they constantly fear that their servants will take advantage of familiarity and defy their authority. A clever servant makes out in no time the true nature of his master and does not fail to exploit his weakness. He avoids him as much as he can and makes representations to his mistress which are always likely to be effective. The bold ones make direct approach and because the master is conscious of his own inferiority and is not prepared to run the risk of losing one servant and finding out another whose nature is not known, he very often yields to his servant's demands. This weakness he covers by an attitude of benevolence and sympathy through a process of rationalisation. Servants of such masters have very seldom to repay their loans, for the master is incapable of dunning and will get rid of the uncomfortable position of a creditor by making a gift of the sum advanced as reward for imaginary services rendered (or in consideration of poverty). Even temporary services rendered do not go without reward from such persons. They are the best tip-givers at railway stations and hotels (just as at a hotel or restaurant a poor man suffering from a sense of pecuniary inferiority will almost invariably pay more tips than a rich man in order to hide his poverty), and the slightest attention paid to them is sure to meet with a liberal reward. It is not generosity that prompts the gift, for in other fields such persons will be found to be ordinary, if not abstemious.

So much for dealings with servants. Suppose such a person goes out for shopping. If he has to hail a cab, he will almost invariably choose one of which the driver is either quite young or very old. He is shy of calling a strong man or one who is accompanied by other persons. He is bad at bargaining and will either put forth his own figures for the ride before he gets into the carriage or will pay what is asked. He will very often prefer walking on foot to avoid dealing with drivers. If there are services for which the rates are fixed (though higher than these of another kind of service) he will rather pay the higher figure than go forward to settle terms for the other less expensive type of service. He will thus prefer a taxi-cab to a coach although the former costs more. The writer knows of a gentleman who gets down quite a long distance away from the destination in order to avoid bickerings before other persons.

Now, when the person suffering from the inferiority complex arrives at his destination he looks into the various shops and if the number of buyers or sellers be great in any shop, he will avoid such a shop and enter one which is small or which is without a crowd. As before, he will prefer one where the rates are fixed. He will not have the courage to call for a large number or variety to choose from. He will feel a great delicacy in coming away without purchasing even though the articles be not entirely to his liking. He will choose the best of a bad lot rather than come away without some purchase. He will at least make a small purchase (although he was not in urgent need of the thing in question at that time) if he can summon enough courage not to purchase the thing he went for because of its badness. If on returning home he finds a defect in the article he will. rather keep it than face another ordeal of purchase. He will welcome the company of a friend when he goes out shopping, for that will save him the trouble of bargaining and choice.

When such a person goes into a gathering he will almost invariably choose a back seat even though his official position entitles him to greater prominence. He prefers being mixed up with a lot because that renders him less exposed to public gaze. Others probably interpret this as admirable humility and commend his conduct, but the real reason is that he is incapable of being in the front. If he be chosen as one of the speakers in a public meeting he generally likes to come after some others have spoken and to oppose rather than to propose a resolution (or to second a resolution rather than to be the principal speaker). He is not always a sufferer from stage-fright (although that also may be a symptom in some cases) or agoraphobia ; but in case he is, he naturally prefers to read out a written speech rather than deliver an extempore one. To distract himself he developes mannerisms while speaking and plays with the watch-chain or the button or the stick-handle or draws figures on paper if he is speaking, sitting. Shuttering is one of the symptoms, or, in the alternative, very fluent speech as if he is drowning thoughts of inferiority by hysterical outbursts. Speech delivered under such abnormal condition is soon forgotten or remembered only with effort later on.

As is to be expected, such a person is incapable of pushing himself to the front. He prefers waiting to have his turn to jostling for immediate attention. He makes way for others more pushing and assumes an attitude of benevolence when he is thus superseded. He thus makes a virtue of necessity and hides his inferiority under the garb of social consideration. He cannot offer bribes not because he is morally incapable of stooping low but because he fails to summon enough courage to do the dirty job. He never makes a good canvasser because at every step he is haunted by a sense of his own inferiority and cannot put a case well in order to persuade. He chooses by preference a profession where the work is regular and the occasions of interchanging talk with a senior are few. He seeks the lower level in companionship and as such prefers the company of junior men and subordinates where the inferiority sense is less felt.

His relation with women is also peculiar. Girls, widows and old women he can engage much sooner than grown-up ladies and house-wives. His conduct is, therefore, rather frigid in social company and he longs for a turn of events to something where the need of talk is less, *e.g.*, song, music, dance, etc. He is easily upset when he has to play the host, for then he is to summon some courage to meet and entertain his guests. The title role in entertainment he leaves to others, if not to his wife then to somebody else. He has some difficulty in getting a wife and very often falls a prey to a masterful woman specially if he happens to be financially well off or otherwise desirable as a husband. In extreme cases he resigns himself to be a cuckold for he has not the courage to oppose his wife and dreads the ordeal of a fresh wooing and of public exposure if the matter be dragged to a court of law. His finances are of course managed by his wife and he lives on an alimony from his own income much as a dependant of his wife. If by chance he manages to get a good wife or one who is younger and docile, his attitude very often veers to the opposite extreme and he assumes a domineering aspect as a compensation for the weakness he shows to others. He makes up for his cringing abroad by a show of authority at home and is very often a domestic tyrant. Such persons sometimes suffer from the sense that they have an abnormally small genital or that they are impotent.

Sometimes they fear an attack of consumption and spit out to examine whether the dreaded malady is or is not come.

It is one of the characteristics of persons suffering from an inferiority complex that they show strength only by correspondence. They are incapable of contradicting people in their faces; but if they feel that they ought to dissent, then they choose the post for expressing their difference of opinion. As such, their letters may be pretty strongly worded: but the greater the difference between their verbal submissiveness and their epistolary strength the surer is the fact that they suffer from the malady of inferiority. If they happen to be official superiors they prefer passing orders in writing, and when the effect of the order is likely to operate harmfully on the subordinate concerned they pass a last-moment order so that the chance of making protests or representations may not be had. It sometimes happens that they cannot summon enough courage to pass an order which will have effect during their own tenure of office: in such cases they leave secret orders that will have effect as soon as they themselves depart either for good or for a temporary period. It is thus that they dispose of unruly, disobedient or powerful subordinates. Such persons, when accused of injustice will sometimes make a scape-goat of their subordinates to escape the reproach of official vindictiveness: it is dangerous to serve such masters for they will tell a lie to save their own skin and sacrifice a subordinate when the occasion so demands. Popular agitation has a great effect upon such masters for of it they are greatly afraid and the good they say of a dead subordinate whom they could not control when alive is, a mixture of the feelings of relief and complacent benevolence.

Suffering constantly from a sense of their own inferiority they are extremely touchy on matters connected with their dignity and always fear that people will not show proper respect to their person and position. They like to surround themselves with the spectacular and the awe-inspiring to extort the obedience and respect which their naked personality will not draw. They prefer to talk of themselves in terms of their dignified office which they poorly fill and do not let go the slightest opportunity to make others feel that they are incumbents of high posts. They are thus veritable asses in lions' skins. But it is as lions that they want to appear to others and so they show a frigid and repellent exterior lest their weakness should be exposed to public gaze. They thus show a defence reaction and are unduly severe in their dealings with their erring subordinates. Of them it might be truly said that 'a tyrant is but a slave turned inside out.' They talk constantly of discipline and law and order, for it is not a personal obedience that they can command—they can only administer an impersonal principle of social and institutional organisation. It is as administrators and not as rulers that they want to pose, for they wish to enjoy the authority without the responsibility of personal command. They are therefore more feared than loved and that fear even is not of the persons themselves but of the instruments of authority and oppression which they wield.

The above study is based upon the writer's personal experience of about half a dozen people, most of whom are curiously enough philosophers. It is not improbable that these people have taken to speculation because of their inferiority complex. But the reader will be able to find out easily that the failing is not limited to philosophers only. In the social, industrial and political fields the sufferers from this malady are not small in number nor even in the educational and other fields of occupation. It is not often that all the traits are present in one and the same individual and the reader will be surprised to find that he himself perhaps suffers from some of the symptoms described above. The etiology of the malady is obscure and multifarious: but, broadly speaking, initial poverty, weak health and dyspepsia, failure and disappointment, organic inferiority and low social status are potent causes of this malady. To give way constantly to this weakness only predisposes the individual more to it and the best treatment is to practise mastery with a will to overcome nervousness and to cultivate a habit of reasoned thinking in all matters. Dreams and day-dreams of superiority should be replaced by actual achievements and small beginnings must be made of utilising opportunities of command to gain confidence in one's own powers. If you are shy of sending your writings to the press, begin with papers that are least likely to refuse your contributions and feel that you are inferior to none in matters of composition. Make tentative efforts to push yourself to the front and follow up success with early repetition. Cultivate the magnanimity of the strong and not the benevolence of the weak. Cast your lot in favour of direct action and swift decision. Let the tiger in you live and the ape in you die.

H. D. BHATTACHARYYA

POEMS

THE STIRRUP-CUP.

Ho! Bring me a stirrup-cup fair maid,
Ere I ride upon my way...
The long, long way of the open road—
There's no one to say me nay.
My only mate is my good, true sword,
We are free as the wind in the sky—
We laugh at death and the world defy,—
My stallion, my sword and I!

I blow the foam from my stirrup-cup,
And laugh in the Sun's bright face;
He's starting out with his horses twain,
And daring me to a race!
Give me a kiss from your lips, I pray,
Sweet stirrup-maid, ere I take the road;
You've a wealth of hair and can afford
One tress to my good, broad sword!

Ho! the wine is sweet, my bonnie maid,
But your lips are sweeter far!
I only kiss as I ride away—
For no maid my life shall mar!
The Road is holding its arms out wide—
We are free as the wind in the sky,
We laugh at death, and the world defy—
My stallion, my sword and I!

The Sun drinks a stirrup-cup of dew,
And kisses the lips of Dawn—
We laugh, Ho, Hō! for the joy of life
Is poured forth anew each morn.
Ready for all things—for peace of strife,
We are ready to do or die—
We laugh at death and the world defy,
My stallion, my sword and I!

WHEN I WAS A YOUNG SYLVANUS.

When I was a young Sylvanus,
And you were a Dryad fair,
We used to steal through the forest,
And lure god Pan from his lair,
To play for us on his syrinx,
As Diana silvered the air.

Ah, you were a cypress Dryad,
A slender, beautiful thing!—
I used to lie 'neath your shadow,
Where bubbled a sylvan spring
And there in my sun-veiled temple,
To you of love I would sing.

But when the forest lay dreaming,
And the song of the hermit thrush
Flowed forth in muted melody,
Together we'd come with a rush!
I, with my heart all afire,
And you, with your cheeks aflush.

Away we'd speed through the forest,—
The nymphs and fauns would be there,
Waiting the god of the pipers,
As he crept from his grottoed lair.
To me, e'en the deepest shadows,
Were alight with your golden hair!

How we would twine in the moonlight!
What mazes and dances we'd dare—
What tricks we'd play on the shepherds,
As their flocks we'd scatter and scare—
When I was a young Sylvanus,
And you were a Dryad fair!

To A Purple Butterfly.

Art thou a purple violet,
Imbued with life to fly away?
Art thou the spirit of the force
That dwells in ultra violet ray?
Or, bubble from the Cosmic Sea,
That marges on Eternity?

Or, is it true that Love's first kiss
Evolved an ecstasy on wings!—
To be re-born in God's own time,
In other wondrous, beaut'ous things?
Art thou the pigment God, The Wise,
Has made to tint love-laden eyes?

Art thou a jewel from a ring,
Some Doge of old cast in the sea,
And worn by mermaid for a space,
Wert with her spirit fair set free?—
Free from old Ocean's swell and surge,
In sun-kissed air at least to merge?—

What—e'er thou art, sweet, dainty thing,
Afloat in perfumed, vernal air—
What—e'er thou art, a violet,
Or spirit of a lover's prayer,
I greet thee, oh, thou transient bliss,
And up to thee I toss a kiss!

TERESA STRICKLAND

Reviews

Studies in the Land Revenue History of Bengal, 1769-1787, by R. B. Ramsbotham, M.A., B.Litt., M.B.E., Oxford University Press, 1926.

This is mainly a dissertation on two very important Reports, *viz.*, the Amini Report of 1778 and the Report on the office of the Kanungo, both of which are reproduced *in extenso.* The Amini Report had been published in part in Harington's Analysis but the other Report is now published for the first time, and as Harington's work is extremely scarce it is not too much to say that the author has laid all students of Indo-British administration under deep obligation by making these two documents of first class importance available in a handy form.

The two Reports as well as the period that the author selects for study clearly indicate the object, and to some extent, the scope of his work. The history of the British revenue administration in Bengal starts with the Grant of the Diwani in 1765 and the Permanent Settlement of 1793 closes the first and the most momentous epoch. It may, therefore, seem somewhat strange at first sight that the author should begin in 1769 and go up to only 1787. But it appears that the object of these studies is to show how gradually the information that made the Permanent Settlement possible was procured by the patient and unremitting toil of the Company's officers. "The Amini Report was the first technical and professional explanation of the system employed in collecting the land revenue of Bengal that was placed before the Company." But the investigations that made the Amini Report possible began in 1769 and not in 1765. As Mr. Ramsay Muir points out, Lord Clive had made a far from logical use of the Grant of the Diwani and he had practically left the entire business of the revenue administration in the hands of the native agency. It was only in 1769 that Supervisors were appointed to collect the necessary information regarding 'the state of the collections' and the company declared its intention of 'standing forth as Diwan', *i.e.*, to take upon themselves the active care and management of the revenues through the agency of their own servants. By 1787, on the other hand, the materials on which the Permanent Settlement was based and which at least Lord Cornwallis regarded as sufficient, had been mostly procured and it is just in the fitness of things that these studies close there.

But as the author very clearly shows the task was no easy one. The Zemindars had every interest to keep back information as much as they could. The only people who could help the Company's officers as against the Zemindars were the Kanungoes. "They alone knew how far the Zemindars' returns were honest; they alone possessed the statistics on which any form of land revenue assessment could, with any pretext to accuracy, be made." But the Kanungoes generally acted in collusion with the Zemindars and the servants of the Company were helpless. The author's account as to how this difficulty was gradually got over is profoundly interesting. Each successive failure brought in its own lessons and ultimately the combination was broken through. In the author's opinion no praise is too high for the work of the district officers. But we are introduced to the really startling part of the story when we are told that "A serious obstacle, by the irony of fate, to a vigorous district administration of the revenue was the Governor-General himself, whose acumen and judgment enabled him to select good officers, but whose ignorance of the work required from revenue district officers, and whose fixity of purpose, for good or bad, were responsible for that rigid central control which was so detrimental to an efficient revenue administration and which was never relaxed so long as he remained in India." Unless one goes deeper into the records it is not possible to pronounce any opinion on the point but, nevertheless, the author deserves the thanks of all serious students of revenue history for having initiated this new and very interesting line of enquiry.

The author's observations about the Zemindar and, particularly, the Kanungo are very illuminating and he has helped in clearing much misunderstanding. In short, Mr. Ramsbotham's work is a very useful study and that in a subject the importance of which cannot be gainsaid, for whatever might have been the effects of the battle of Plassey, "it was essentially as revenue collectors that the English entered into the actual occupation of the country and it was the exigencies of the revenue service that compelled them to elaborate a system of Government, and extrude the native sovereignty by a long process of exhausting its functions."

INDUBHUSAN BANERJEE

Economic Annals of Bengal—by J. C. Sinha, Reader and Head of the Department of Economics and Politics, Dacca University. Macmillan & Co. Demy 8Vo. 301 pages, 12s. 6d net.

The purpose of this work is to reconstruct on an authoritative basis the economic history of Bengal during 1757-1793. The economic history of Bengal of the period covered by the present volume is a subject of absorbing interest to students, administrators and the lay public alike. It is from Bengal that the English power struck inland into the heart of the country and as the author points out it is the wealth of Bengal that furnished the East India Company with the sinews of war. The difficulties that beset the path of the investigator into this fascinating field of study are immense, and the author by no means exaggerates them when he says that some of the old records on which the narrative is based are falling to pieces, some are missing and sometimes events of importance to which only a passing reference is made have not been recorded at all.

Working under these conditions it has not been an easy task for the author to present a connected account of the economic activities of the period under investigation. He has, however, discharged his task in a manner that compels admiration. The documents preserved in the Imperial Records Office have been laid under contribution to produce a work at once scholarly and interesting.

The book describes the trading activities of the East India Company and their servants, their efforts at currency reform, for the most part futile, and their attempts to restore peace and order by overhauling the machinery of administration. During the course of his survey the author has succeeded in exposing the hollowness of many of the current popular beliefs. Thus Digby's estimate of the drain of wealth that followed the battle of Plassey is shown to be an overestimate. The popular belief regarding the cutting of the weaver's thumbs by the servants of the E. I. Co. is shown to lack confirmation from authentic sources. The opinion that the decline of the Indian cotton industry was due *only* to hostile tariffs in England is shown to be mistaken, for the hostile tariffs imposed in Great Britain in 1700 and 1720 did not affect the reexport trade from England and the loss of the English market "could not and did not in fact immediately affect our industries to any great extent."

Mr. Sinha is to be congratulated on having produced a work which will in some respects supplant all previous works on the subject.

J. P. N.

Collins' Detective Novels: In the realm of detective fictions the hall-mark of Collins counts a great deal and we are glad to be able to say that almost all the books that we notice below are quite up to the high standard that one should expect. All of them may not be of the same merit in setting and execution but none fall below the expectations that the name of Collins is bound to raise.

We would take first the two works by Mr. Crofts, *viz.*, the *Ponson Case* and *Inspector French and the Cheyne Mystery.* To people who are interested in this kind of literature the author needs no introduction. It has been rightly said that in the Ponson Case ' his web of suspicion is so cunningly woven that it involves in turn several of the actors in the drama, till the reader's interest is so aroused that he has to finish the book in a sitting,' whereas in the other book the successive adventures that befall Mr. Cheyne greatly heighten the interest of the mystery. Inspectors Tanner and French are both types of that well-known class of detectives whose watchwords are unceasing toil and exhaustive thoroughness. But they have sudden sparks of imagination as well and the reader is really astounded when he is made to see how much a torn hotel bill or a half-burnt envelope can reveal to a trained observer, though we must say that the arguments in both the cases might have been made more lucid.

The Murder of Roger Ackroyd by Agatha Christie, whose recent disappearance created a sensation in England. An excellent detective story, of absorbing interest all throughout. Hercule Poirot, the retired detective, who is in charge of the case, may not claim the volcanic energy of Inspectors Tanner and French but he is also thorough in his own way and in imagination and close deductive reasoning is undoubtedly their superior. The way in which he seized the importance of the moved chair in the study and the manner of his approach in the matter of the telephone call may be cited as instances. Indeed, his unravelling of the mystery is as clever as it is interesting and the announcement of the truth at long last is thrilling and dramatic. But we think that in one point and a very notable point at that, *viz.*, the going out of the dictaphone, an important mystery remains unexplained. We are not told how the dictaphone could speak in the voice of Roger Ackroyd, a voice that was distinctly recognised by Major Blunt.

Col. Gore's Second Case by Lynn Brock.

This is a very complicated business and the beauty of the mystery is that though Col. Gore is almost always on the right trial he is after the wrong man. He ingeniously takes up one clue after another, only to find at the end of his work that the solution has eluded him. But with wonderful tenacity he perseveres to the end and at last unravels a mystery, which leads one to gasp in wonder, though it must be said that Powlett's masquerading as Luttrell sounds a bit unconvincing and the whole episode of Mrs. Parkeston seems somewhat overdrawn.

The Diamonds by J. S. Fletcher.

A story of assassinations, one following another, all for the possession of a necklace of rare and priceless diamonds. We are shown vividly how men with unblemished records may, in a sudden moment of greed, be seized with murder but the story, to say the least, is monotonous and one is really relieved when he is introduced to the love episode of Miss Driscoll and Sir Octavius Burke.

B. I.

Rosaline (*A Musical Opera*).—By Profulla Kumar Bosu, 77 Gurpar Road, Calcutta, 1925. Price 4 as., foreign 4d.

The right of translation and reproduction "on the stage or at the cinema or in any other way" has been expressly and exclusively secured to the author-publisher. We are afraid there was no need for it. The book delights not, nor does it heal. The love of Richard and Rosaline—both descended from Highland chiefs—is ages old, and it is extremely amusing to read of a "maid-servant" in the dramatis personae. The music of this "musical opera" is a little cloying, a strange blend of eastern love and western expression. In the songs the aim of the composer seems to be to produce jingling sounds, to the sacrifice of sense and harmony. It is a warning to aspirants after literary fame. No glow of imagination or passion, nor any mastery over winged verse, relieves the monotony of this "opera," and there is the additional difficulty of the literary medium. A glaring example of বাঙ্গালীর মস্তিষ্ক ও তাহার অপব্যবহার !

P. R. S.

O Memory! By E. M. Story, London: Simpkin, Marshall, Hamilton Kent & Co. Ltd.

Fourteen sonnets displaying exquisite skill in poetic conception and smoothness of the lines. A dainty volume of poems; and the intrinsic worth is beautifully set off by decorations from the pen of E. S. Duffin, adorning the text. The book deserves welcome and, we hope, will get it from the worshippers of the Muse.

P. R. S.

Himalayan Whispers. By A. Christina Albers. Thacker Spink & Co., Calcutta, 1926.

These are fifteen poems in different measures, all inspired by the Himalayas, "Majestic Keepers of the Heaven's gates imperial." Consequently they all breathe a lofty air and should be enjoyed by all lovers of nature and by those who seek "the truth that is in the lonely hills." The poet has imbibed the spirit of Indian culture, having gone straight to its fountain head, and we offer our tribute of praise to these whispers and ask our readers to open themselves to their purifying influence. Everything in this book deserves praise, even its get-up, and that is rare commendation indeed.

P. R. S.

Bejoy. By K. K., published by Thacker Spink & Co., 1926.

This story of a quiet Bengali home, the quietitude of which is broken by circumstances, told in an exceedingly simple style, is intended to reflect the varied conflict in Bengal—domestic, social, political. Old days and old ways have changed; the book succeeds fairly well in bringing home to the reader the consequent clash of ideals. The difficulty of finding a suitable match for the average educated youngman, the craze for giving our boys an English education, the vexed question of educating the Bengali boys on proper lines,—these have been presented and discussed. But the disease in Bengal lies deeper. And again, it is hard to tell why a Berlin cafe has been selected to point a moral and adorn a tale while London cabarets and Parisian cafes flourish in all their glory. "German" atrocities? It was high time for them to be exploded.—The book has merits, but it is ambitious if it hopes to point to "the road that must be travelled to reach economic and social regeneration of the idle manhood of to-day."

P. R. S.

Early European Banking in India—H. Sinha— C.I.B. (London) —Macmillan & Co., S 12-6d., pp. 274.

We heartily commend this work which is the result of great industry extending over years upon materials inaccessible to the average reader. It will be of great use to the student of economic history of the 18th century India not only for purposes of study but particularly of reference as it contains a few extracts and quotations from otherwise inaccessible sources. Though the services of early European Bankers were correctly estimated by the earlier writers no one had been able to point out in detail the working of the General Bank of India—and the Bengal Bank. To the author must be given the credit of correctly writing out the history of the banks during the years 1770-1809. This would be of substantial value and reflects great credit on the author.

The second part contains the reflections of the author on the present day banking situation. A highly useful description of the work of the indigenous banker of the province of Bengal is also attached. Though almost all his suggestions have been anticipated already by previous writers on banking or Committees appointed by the Government of India they are presented in a very readable style which is often so very rare in works of finance or banking or currency. The whys and wherefores of these suggestions could have been expanded a little for it is these that are of great use to the present day conditions.

We hope the author would continue this admirable work and write out the history of the Agency Houses during 1809-1832 in detail. A little more theory and more graphic description of the environment of these banks would soon earn him the title of "Dr. Andreades of Indian Banking."

X. Y. Z.

Civics.—By Professor R. K. Mookerjee, M.A., P.R.S., Ph.D., Lucknow University, published by Messrs, Longmans, Green & Co.

Dr. R. K. Mookerjee's little volume entitled Civics is intended as a text-book for the intermediate students of our universities. It is essential that the cultural equipment of our future citizens should include as its back-ground a clear idea of the rights and duties of civic life. The importance of this study is emphasised by every modern university, but it ought to be more so in India, where democratic institutions are in their formative stage. The introduction of reforms into Indian administration has aroused a new interest in education and civic ideals and citizenship. The conception of citizenship has now-a-days outstripped its old narrow connotation of political rights and duties. It has now "expanded into one of a social being with connections all round him in art and science, with root in the past and aspirations for the future—an entity of greater richness and interest." With this broad conception in view, the author has divided the book into three parts—Part I deals with civic origins, Part II with civic institutions and machinery and Part III with civic politics and problems.

A knowledge of the historical background of the social institutions and of the factors that influence their growth and development is essential for an appreciation of the functions of the different institutions that minister to the civic needs of the individuals of to-day. The author, it must be admitted, has very ably given as picture of the special features of the Indian social life in its evolutionary aspect. In the earliest stages of social evolution the villages were usually self-sufficing in regard to their economic and political needs and this has been characterised as a communal organisation. But to connect this with the cultivation of any particular crop is beyond the comprehension of any reader.

The author says "Rice thus encourages communal instincts and habits due to this need of co-operation for the utilisation of water." P. 20. The author further says that "Rice is associated with a collective economic management, a dense population and a relatively low standard of living." How rice is responsible for low standard of living is difficult to understand. But his analysis of the basis of social life and the pointed reference to the forces of disruption will vividly impress the young mind.

A student of civics should have a clear idea of the fundamental rights, enjoyed by the citizens of a democratic country and the author would have done well if he had pointed out the extent of these rights as enjoyed by an Indian citizen. In describing the machinery of the government of India the position of the Secretary of State for India has been relegated to the background. In the chapter on municipal government with which a young beginner must interest himself, there is a grave omission as regards the sources of municipal revenue. Some burning problems of the day have been very ably presented to the notice of the public. The infant mortality rate for all India is 197·9 and eighteen districts in Bengal recorded an infantile death rate of over

200per 1000. There can be no doubt that this appalling child mortality is one of the main defects of our life. The development of large scale industries has brought in its train, the problems of sanitation and housing in mill areas. It cannot be doubted that the inefficiency of Indian labour is largely due to the environment amidst which the labourers live and an improvement in this direction is urgently called for. Congestion and overcrowding are so great that in Bombay there are 3,125 one roomed tenements of which 7955 contain two families, 658 three, 242 four, 136 five, 42 six, 32 seven and 58 eight families and over.

The facts and figures introduced in the book reveal the existence of serious evils from which our society is suffering and it is hoped they will interest not only the young beginner but also the general public to find out their remedies. The book on account of its scientific treatment is bound to prove useful to those for whom it is intended.

Politicus.

Money and the Money Market in India—By R. A. Wadia and G. N. Joshi, MacMillan and Co., pp. 440, price 21s. net (1926).

Besides giving a lucid exposition of the principles of banking and money the authors have sought to formulate a monetary policy for the country as a substitute for the policy of drift and "blundering expediency" in the field of currency and the money market. The first 180 pages deal with the exposition of the monetary theory. I do not hesitate to urge the reader to directly apply himself to this work for an analyiss of the subject matter which traverses the whole field of economic doctrines relating to money is an impossible task in the limited space of a book review. The orthodox theory is represented in a clear and concise manner. Mr. Keynes's conception of managed non-metallic currency is rejected and the authors vote for credit control on a gold basis by the Central Bank of the country. This naturally follows their assumption that absolute stabilisation of prices is neither desirable nor attainable. There is no reference to the newer conception of the gold standard as adopted by England in April, 1925. Pages 180 to 303 deal with the history of the Indian Currency System. The failure of the defective Gold Exchange Standard system in India is pointed out in a brief and telling manner.

The authors advocate the introduction of a gold standard with gold currency as the best solution for our difficulties and for furthering the economic development of our country. The third portion of the book deals with the banking system and the Indian Money Market and covers roughly pages 303-428. The authors plead earnestly for making the banking organisation a co-ordinated and well-organised one with the Imperial Bank of India acting as a real Central Bank. Their suggestion to make the village *patel* undertake the issue of the P. O. Cash Certificates to the smaller investors of the villages is a thing that can be approved only when a right use of the mobilised funds is to be secured instead of the present way of utilising the same by the Government of India to finance their capital expenditure. Industrial financing has received its proper share of attention at the hands of the authors. They rightly argue for the development of industrial banks, land mortgage banks, organised Stock Exchanges devoid of speculation, the fusion of note-issue with banking business, the formation of a single reserve, the development of Insurance Companies and sound banking legislation. Suggestions for the improvement of the technique of banking operation of our country has also been made. The last paragraph on page 428 gives a comprehensive view of their suggestions *in toto*.

Though the references to English, American and foreign banking systems are essentially of a topical character, though the Government's defence of their currency policy is not exhaustively given and though their monetary policy has been discarded entirely by the Young Commission it is altogether an interesting book on a difficult subject. It is a valuable addition to the literature on Indian Banking and Currency.

X. Y. Z.

Studies in Hindu Political Thought—By Ajitkumar Sen, M.A., Assistant in Politics, Dacca University and Published by Chukrabutty and Chatterjee. Demy. pp. 179.

This is a handy little volume which is bound to prove useful to students of Western and Eastern Political Science. In seven chapters, the author gives us the cardinal points of Hindu Political thought and discusses the Hindu ideas of origin of Sovereignty, nature of Kingship, checks to Tyranny and political principles of Kautilya and Sukra. The value of these chapters lies in the author's fine analysis of the subject matters of political speculation and his comparative illustrations from the political thought of other nations. The chapter on the

Concept of Law may be cited as an example, and in it he takes care to institute comparison with the concepts prevailing among the Greeks, Romans and some of the modern nations. In doing all these, the author clearly recognises the peculiar line of evolution of Indian thought and betrays neither an eagerness to read western ideas and institutions in our system, nor a hopeless obsession with the principles and dicta of western writers. In many places he recognizes the predominance of the ethical and social element in Hindu political thought and clears the real significance of passages which have been interpreted in terms of the so called divine theory of Kingship. For instance, he justly recognizes the standpoint of Kautilya as to the nature and ends of Kingship and does not try to prove that with him Kingship was divine.

For all these, the author deserves our best congratulations. Yet, there are faults and shortcomings to which we must draw his attention. In some places the author has accepted the interpretation of others and has necessarily formed an opinion without examining the real meaning of passages. As an instance of this, he recognizes the supreme law-making function of the Arthasastra King, without trying to find out the real meaning of the verse. *Dharmasca Vyavaharasca Caritram Rajasasanam, etc.*, which is interpreted quite in a different way by Smrti writers like Narada and Katyayana. Secondly, we regret that an intelligent writer like him has failed to notice the influence of political events or the contact with foreign nations like the Greeks, Kusanas or Sythians who contributed but largely to the evolution of the semi-divine nature of royalty. Lastly, we regret that chronology has not found its proper place in this treatise, nor an attempt made to study the important topics from the point of view of evolution.

The language of the book is very clear and the style of presenting fine. The printing is good but the absence of diacritical marks is sometimes serious.

In regard to this book we may sum up that it will not only serve its purpose, but will prevent an amount of mischief which is being deliberately caused by some writers, who are disseminating erroneous notions about Hindu political thoughts and ideas. Hope that in proper time, a better and more systematic treatise will issue out of the pen of this intelligent author.

N. C. B.

The Ocean of Story—being an edition *de luxe* of the English translation of the Katha-sarit-sagara, by the late Mr. C. H. Tawney, C.I.E. Vol. I.

The literary world must congratulate itself on this fine edition of the Ocean of Story, which was rendered into English by the late Mr. Tawney more than forty years ago. The work of the latter was thorough and accurate, and he left nothing to be said against it. But, the value of this edition has been enhanced by the labours of the present editor who seems to be best fitted to undertake the task by reason of his great interest in foklore and Anthropology. At the end of each chapter we have critical notes and an exhaustive bibliography, while the appendices are a storehouse of accurate and scholarly information on multiferious topics connected with Sociology, Philology and other allied subjects. We congratulate the learned editor on his undertaking and wish a wide circulation of this book.

N. C. B.

Intercourse between India and the Western World—By H. G. Rawlinson, Principal, Deccan College, Poona. Published by the Cambridge University Press ; pp. 196. Demy.

This is a book which we can safely recommend to Indian teachers and students interested in the history of Ancient India. The author who is already well-known through his other works, has given us a fine account of the relations which subsisted between India and the Ancient world. This vast subject has been condensed into a handy volume, free from error or bias and what is of special value, the author seems to keep in most places an open mind on all important topics like the influence of Hellenism on Indian Philosophy or Drama, or the influence of Indian thought on Christianity. He displays a rare scholarly scepticism and academic restraint.

The language is fine and the printing superb. We recommend it to all.

N. C. B.

THE VEDANTIC CONCEPTION OF GOD

I.

Vedantism represents a composite culture with different philosophical tendencies and conclusions. The Vedantic study is interesting because of the different philosophic perspectives which it presents. A treatment of the Vedantic conception of God will fall short, if these different presentations are not taken into account. In this paper we shall confine our discussion to the theistic and the non-theistic presentation of God. The Theism of the Vaisnavas and the Absolutism of Samkara are still live issues in Indian Philosophy.

II.

The philosophy of Vedanta uses two words Brahman and Isvara to convey the distinctive senses of the Absolute and the personal God. All forms of Vedantism as systems of thought propound the reality of the Absolute, and even in systems *e. g.*, Vaisnavism and Śaivism of Śrikantha, where the personality of God has been emphasised the main trend of thought has not lost its mooring in the Absolute, for God has been viewed in relation to Man and Nature and represents a member in the totality of the Absolute. The distinction of Man, Nature and God has been drawn only to facilitate a convenient understanding of the three terms in the unity of relation. The fundamental tendency of thought is centered in Brahman as the philosophical Absolute rather than in the personal God satisfying the moral and religious instincts of man. Ramanuja and Jiva Goswami call such a unity the one metaphysical principle, and a separatist consciousness surely loses the significance of Vedanta philosophy as presenting a unitary reality. "God and the spirits are the Absolute and not God alone." Brahman is, therefore, the term which describes the Vedantic reality better than the term God or Isvara, though, no doubt, God is the highest and the most important term in the reality. Nevertheless, it is always to be conceived in relation to souls and nature, otherwise it cannot be an all-inclusive and all-embracing principle. The Vedantic God, therefore, is not only the God of religion, but the Absolute of Philosophy as well. Śaṁkara is uncompromisingly an absolutist, and the three terms of the relation, God, Man and Nature, have, according to him, significance for realistic and relativistic consciousness, but have no metaphysical import. The word, 'Brahman,' is the most important term for him, as it represents the undivided consciousness and the integral reality of the Absolute. Śaṁkara's philosophy all along presents side by side the implications of exoteric and esoteric, relativistic and absolutistic consciousness, and, therefore, the one has a tendency of being confounded with the other. God, Soul and Nature seem to acquire a metaphysical significance when they have got only an empirical import. Śaṁkara indeed retains these concepts in his philosophy as concessions to the pragmatic consciousness.

III.

Vedantism with other systems of Theology retains proofs of the existence of God and satisfies the theological instincts of realistic consciousness. These proofs have a value also as showing the place of God in the regulation of the cosmos. And these proofs arise from the demand of the causal consciousness so natural to the philosophical initiate. And all teachers of Vedantism advance certain proofs of the existence of God, however they may differ in their philosophic value and significance. These proofs present God as :—

(1) the creative principle of the cosmic order ;
(2) the designer of the world ;
(3) the giver of sanctions, religious and moral ; and
(4) the dispenser of the karmic fruits,

These conceptions have been the necessary implications of a rational understanding of an order which is supposed to be real and as such cannot be our creation, far less our idea. Intellect which cannot conceive an order and a regulation without the guidance of an intending principle unhesitatingly infers such a principle when it is confronted with the solutions of the cosmic existence and cosmic order. These proofs have a meaning and a real meaning for the theistic teachers inasmuch as they conceive the cosmic order as an expression of the Absolute life in the physical plane. But even when the theistic teachers accept such arguments for the existence of God, they do not maintain the direct intervention of God in cosmic creation. God as a creative principle must not be meant as evolving the cosmic system out of itself. Vedanta in any form does not believe in special creation by generic volitions. Creation is a new start of the cosmic cycle after a temporary calm and quiescence. God's intervention is a necessity to run the cycle when the time is fit and karmic forces are ripe. Vedanta accepts the co-eternality of nature as *materia prima* and God as *causa efficiens* of the creative order. God is a cause by the implication of the initial conscious impulse. This implication bespeaks the conscious stirring in the unconscious matter and its subordination to the conscious stir. This subordination saves Vedantism from the charge of dualism.

The last two arguments reveal God in his relationship with finite selves and presents him as a moral agent who dispenses favours and rewards according to the merit of the agent. The ethical law of *karma* unfailingly carries the fruits of karma to the agent, but this karmic law is a regulation of the moral universe which God vivifies and illuminates. His will is operative and unfailingly effective in the world of nature and in the world of spirits, though his power does not overshadow nature's agencies and his will does not overpower the stirrings of finite wills. The moral argument for the existence of such a God is a necessary argument for moral order and moral progress. Such an argument has a resemblance to Kant's argument for a God to synthesise moral duties with felicific possibilities. Such a God is still the regulator of the possibilities of moral life and is real to the agent who looks up for reward for meritorious actions. The arguments for the existence of God present God as a power and as a regulator of the moral law.

IV.

Should we not confess that such a conception makes God more an external than an immanent reality in the embodiment of the moral ideal ? Naturally such a conclusion becomes irresistible so long as the self is an agent on the physical planes, who, led by his natural instincts, can rightly expect the fruits of his deeds, and since he cannot command them, he naturally conceives a God to explain the moral order. The conception of moral law is inefficient to explain the moral regulation. A moral law like a physical law is blind without a conscious guidance. But such a conception of God is the fruit of the dawn of moral sense and unenlightened reason cannot see further. Vaisnava Vedanta conceives a dual self in man, a natural self and a moral self, and so long as a man is dominated and guided by the instincts of natural self, he can certainly expect the fruits of his deeds, and the karmic law under the guidance of God will allow him a privilege which he deserves. Such a life is enjoyed by the natural man and his vision of God does not go beyond the regulator of privileges here or hereafter; such a vision, though it must be conceived to be moral, loses the true moral significance and import. This must have been felt by the Vaisnava teachers, for they go beyond such a conception of God and conceive the highest privileges of the moral and spiritual fellowship in the divine life.

The true spiritual or moral life transcends the karmic law inasmuch as it comes to lose the conceit of agency and begin to be moved by the consciousness of service. With the full fruition of moral consciousness, with the complete transformation of our inner being which such fruition implies, God is looked upon as the holiest of holies. And in the moral consciousness thus reared up, the souls or more properly the emancipated souls enjoy the rare privilege of a fellowship with God. So long as moral consciousness has not this transcendent moral sense, it is led by the conception of external value and is anxious for a reward, as it cannot feel the intrinsic value of the privileges of a moral consciousness. This demand of an external value bespeaks the touch and the domination of natural self in man which cannot enjoy the finer life-pulse and the rarified delight of the truly spiritual and moral life. In such a life, therefore, God can be still external. The existence of God as a moral person is thus an implication of moral consciousness. Moral consciousness intuites such a God.

V.

With the full development of moral consciousness, our vision of God gradually changes from an external regulator to a being holding moral and religious fellowship with man. Such a knowledge is impossible unless we develop in us what Rāmānuja calls the Kinkara-consciousness. Such a consciousness unfolds and establishes itself only when the finite souls become freed from the stirrings of prakriti and begin to feel the urge of divine life.

Such a consciousness reveals God apart from his relation to natural order. The Kinkara-consciousness is akin to what Dr. Otto calls the creature-consciousness, but with this difference that in the former the sense of the utter helplessness of the latter is replaced by an encouraging fellowship with the divine life. We should also mention here that the appreciation of God as beauty and love by aesthetic intuition has been emphasised by the Bengal School of Vaisnavas. And such a consciousness becomes manifest at the height of our spiritual progress, where the service instinct and the sense of awe and reverence of the moral consciousness are sometimes overshadowed by the sense of equality and inexplicable beauty and sweetness of love-consciousness. Love presents God as the delight-self and enjoys it as such. Inwardness is here more complete and the sense of union is more explicit. In short, the spiritual consciousness is a synthetic consciousness expressing itself in love, beauty and moral beatitudes. Religious consciousness gradually passes into love and beauty-consciousness, admiration and adoration finally take the place of intellectual curiosity, doubt and search. The divine life is no longer a matter of mediate consciousness, as the finite life has a direct touch with and enjoy the protecting care of such a life. Philosophy is here displaced by life and its intuitions, and the self gets rest and satisfaction in the immediate realisation of the divine life beyond the stirrings of Nature.

The Vaisnavic conception of God passes from the conception of the divine ruler, the cosmic regulator and the moral governor to the conception of God as love, holiness and beauty. These conceptions are based upon the synthetic consciousness expressing itself as truth to the philosophic vision, the object of adoration to the moral consciousness, the heart's joy and soul's delight to love and beauty-consciousness.

VI.

The Vaisnava teachers are inspired by a synthetic vision and conceive the synthetic unity of consciousness, both transcendent and immanent, transcendent in the life of spirit and liberated souls and immanent in finite unliberated souls and nature. They do not hestitate to extend the Divine Imagining to nature and her operation. The subordination of nature's operation to Divine Imagining makes the divine life all-extensive ; in this sense the evolution in nature is also a history of the divine life as manifested through nature's working and is called the Lila-bibhuti of Isvara as distinguished from the expression of the divine life to itself and to the liberated consciousness, called the Nitya-bibhuti. The Vaisnavas seem to have been influenced by the overpowering consciousness of the divine life and have not hesitated to regard the soul's earthly travail as having a deep spiritual meaning inasmuch as it fits the finite soul for the higher consummation in spirit and prepares it for its reception when it comes. Lila-bibhuti has a meaning thiswise for finite souls, and with proper training the souls begin to realise the Divine Life immanent in the cosmic stirring.

The life of spirit in transcendence and the life of spirit in immanence give the undivided continuity of spirit-life, and at this point Vaisnavism claims a monistic position in metaphysics. The immanence of God in nature and in man has been recognised in the conception of the identity of causes, material and efficient, and in the conception of the innerscient, *antarjamin*. There are, no doubt, minor differences on this point among the Vaisnava teachers, for instance Madhva, claiming a monistic form of his system, unconsciously accepts the immanence in some form, though he has not gone to the extent of accepting the identity of the two causes. A detailed consideration of this position is not possible here.

VII.

Behind these conclusions, chiefly theological, there are epistemological and metaphysical problems which require a brief consideration to make the philosophical basis clear and the conclusions more interesting. The term which can best express the metaphysical position of Vaisnavism is Ideal realism, and the epistemology naturally follows the implications of the same system. Vaisnavic epistemology has put the greatest faith in experience and its revelations and regards all knowledge true. The deliverances of self-consciousness, of empiric or pragmatic intuition, have been all accepted as truth, for truth is that which appears, which becomes a fact in or of consciousness. Self-consciousness is the test of truth. The main function of consciousness is to enlighten experience, and it would be a folly to go against the evidence of self-consciousness. Self-consciousness cannot deny its own revelation without commiting suicide. The evidence of self-consciousness even in false perception cannot be doubted. A false perception, according to Rāmānuja, is false, not because the appearance itself is false, but because the appearance cannot satisfy the practical or pragmatic interest. As an appearance the false percept is a fact to consciousness and is, therefore, as much true as a real appearance. The difference arises on the point of practical satisfaction. This, no doubt, is a limitation which differentiates a false appearance from a true one, but this limitation is a question of practical possibility and not a question of reality.

Knowledge is a relational consciousness that subsists between subject and object. It is an active stirring that reveals the object to the subject. It has a double reference, reference to a subject and reference to an object. Knowledge can never transcend this reference. Intuition is self-intuitive. The difference between transcendent and empiric knowledge lies in this, that in the former there is no reference of knowledge to anything besides itself. But even in that state, it does not lose its character of self-expression. Self-expression is a concrete and unitive consciousness, concrete because the self is posited in the expression, unitive becuase the expression is centred in the locus without losing its distinction. Expression has projection out of the self and even in this projection, it does not lose its hold on the locus and comes back upon itself with the clear consciousness of self-intuition. In this process of an eccentric projection and the consequent centric assimilation, intuition really acquires a meaning. Without these processes intuition remains quite abstract and consequently meaningless. This acquirement of meaning is an inherent necessity in intuition.

Intuition does not lose its character of self-intuition even in empiric intuitions. The only thing that differentiates such an intuition from the transcendent intuition is that in empiri intuition there is a reference to something which is not intuition itself, *viz.*, the apprehended object. Here intuition becomes expressive of the object. This limitation is due to the assotiation of intuition with the senses and their activity. This limitation by the sense-activity at once differentiates immanent experience from the transcendent intuition. In any case intuition does not lose its character of self-intuition. The acquirement of meaning is also a clear necessity here inasmuch as intuition at once grafts into it the concrete form of the object and appears in different forms and modes. But even in the concrete forms and modes intuition runs as the underlying principle which fuses in itself the totality of experience.

Vaisnavism, in short, accepts the three fundamental points in epistemology :—

(1) That which appears in self-consciousness is true.
(2) Knowledge always implies a reference to an object, be that object self or otherwise.
(3) Knowledge is a synthetic activity which embraces within it the locus and the object.

Such has been the epistemological basis of Vaisnavism. From this it will appear that there is no fundamental difference between finite and infinite knowledge. Finite knowledge suffers from a limitation, while the infinite knowledge does not. But knowledge either finite or infinite is a concrete and unitive consciousness.

VIII.

Such an epistemological theory naturally leads on to the concrete unity of the Absolute as its ontological counterpart. The realism in knowledge accepts the truth of finite souls, prakriti and God as ultimate existences which cannot be further reduced. Besides these categories, there are other minor categories *e.g.*, time, whole and parts, specific particulars, number, etc., which can be left out in this outline. Vaisnava teachers agree with Prof. Howison in treating finite souls and nature as ontologically underived and self-existent. Nowhere in Vedanta do we come across the derivation and origin of the finite selves out of the infinite. They are as much self-existent as God, and any effort to draw them out of the infinite makes them illusory and the infinite-self, limited. A created existence cannot be eternally existent. It must have a lapse. It then becomes a show and not a reality. Finitude does not necessarily make the being illusory. It indicates a limitation in expression and power. To ascribe finiteness to being makes the being non-eternal. The reality of finite selves suggests a permanent limitation of God. Vaishava teachers are fully conscious of this. To evade this difficulty, they have conceived finite souls and nature as dependent realities in complete subordination to God.

The acceptance of the reality of finite selves and the denial of the least independence to them are certainly philosophical issues deserving of consideration. The independent being of finite selves makes them real and does not reduce them to phantoms and the complete subordination of their wills keeps up the harmony of the totality. The supremacy of God's will and the subordination of the finite wills establish a fellowship in the unity of the Absolute. The life of finite selves is in tune with the infinite life, and the finite selves, in subordination to the infinite instead of feeling a limitation, enjoy the fuller and more expansive being. For this subordination to the infinite is really in a sense a subordination to its own more complete and actualised self. Subordination is not a happy word here. Fellowship suits better. A life in the spirit is essentially a free life. Determinism cannot prevail there. The totality moves in unison with the spirit and the delight of freedom. This, no doubt, is the consummation reached in the fellowship of spirits. But such a consummation is only possible to such spirits as have got over the privileges and opportunities of the life in nature and have entered into the rhythm of spiritual life.

It appears from above that Vaisnavism has laid stress upon a community of souls in the unity of the Absolute life. It has, no doubt, a tendency to make God the supreme reality and finite souls and nature dependent realities. These dependent realities have been conceived in many ways, sometimes as predicates and sometimes as saktis of God. Whatever may be the minor differences among the Vaisnava teachers, they have all emphasised the supremacy of God in the totality of the Absolute and have been anxious to characterise the finite as an integral part of the Infinite. The idea of distinction has, no doubt, been accepted, but no less emphatic is the insistence laid upon the monistic aspect of the systems. Rāmānuja has directly maintained the adjectival theory of the relation between God and the finite spirits and nature. Madhva institues the unity of the Absolute and conceives differences originally non-existent by a category called *visesa.* Valadeva follows suit. Jiva Goswami calls finite selves and nature as saktis of the Infinite. In whatever way these teachers may characterise this relation and reference between God, finite souls and nature, everyone of them seems anxious to focalise finite selves and nature into God. This centralisation has enabled them to characterise their systems as monistic. But for this their systems would have been pluralistic. A community of persons agrees more with a pluralistic conception than with a monistic conception, for monism ultimately requires one being and one person. To avoid such a monism, the Vaisnava teachers have always emphasised difference in unity and have characterised the system as modified or concrete monism. But still, it is monism. All the Vaisnava teachers are anxious to repudiate the label of pluralism or dualism, inasmuch as they insist upon the centrality of reference of finite selves and nature to God. God is *monus monadium.*

Although we minimise the difficulties of the above position, we cannot overlook the fact that the ascription of personality to God is in a sense to limit him and his activities for "all the conclusions which are applicable to each particular self in it is relation to another seem to be equally applicable to the relations between God and anyother spirit." Vaisnavism would reply that God indeed is a person and at the same time infinite and the analogy of the limitation of personality does not stand in his case ; the sense of distinction involved in personality is no bar to his infinitude. God has the mysterious power, achintya sakti, by which he extends influence over all. None can deny him, as everything finite feels the compelling force of this power and the undeniable supremacy of his will. Vaisnavism leaves philosophy here and passes into a religious mysticism. We can follow the religious issues of such a philosophic construction. The spirit of love necessitates a synthetic and sympathetic response in spiritual life, and as such the finite spirits are as much a requirement for the Divine as the Divine is for the finite. Love sees the equal reality and necessity of both and cannot forsake the one or the other. Corresponding to this felicity in the life of realisation, philosophy builds up a synthetic unity of God and finite persons, but the logical difficulties, as shown above, stand.

IX.

Two teachers amongst the Vaisnavas, *viz.*, Vallabha and Jiva Goswami, seem to have recognised the claims of Absolutism and Concretism, though Jiva Goswami has shown his preference for Concretism and Vallabha for Absolutism. Jiva Goswami holds that absolutistic consciousness is the partial vision of the fullest development of Concretism, though he has not gone to the extent of Rāmānuja by altogether denying it even as a phase of philosophic vision. Vallabha seems to have laid stress upon Absolutism and holds Concretism to be a phase of Absolutism where the intellect is swayed by a separatist consciousness.

Jiva Goswami seems to be anxious to develop a synthetic conception of the Absolute which should embrace the conception of Brahman, Paramatman and Bhagvān. Bhagvān is the highest dialectic unity, Brahman and Paramatman are imperfect conceptions of such a unity. Brahman is Bhagvān in the immediacy of absolute intelligence, realised when the distinction of the subject and the object is not clearly apprehended in the Absolute, which necessarily appears as an abstract sameness. It is the first moment in spiritual consciousness. Such a consummation the wise alone can realise. It is the realisation of sameness in the truth of Being, but a sameness, which is only apparent and a precursor of concreteness in transcendent intuition. The Identity-consciousness is thus, to Jiva Goswami, a fact and a realisation, so long as the concreteness of spiritual life is not in sight. This simple apprehension is the datum of further construction in relational synthesis of a heterisation. This synthesis can be partially accessible to the synthetic consciousness of a yogi, which has the vision of the Absolute in reference to the creative order and the unliberated finite souls. The synthesis in this partial presentation is called Paramatman. The complete synthesis is reached in Bhagvān the person, infinite in excellence and power. Such a synthetic vision is accessible to love and to love alone.

Vallabha draws a distinction between Akshara Brahman and Purushottama. Akshara is the identity-consciousness and Purushottama, the supra-personal consciousness. The former is accessible to knowledge, the latter to love-consciousness. Though these phases of the Absolute are true to the different psychological attitudes, still Vallabha's philosophy presents a clear tendency to Absolutism, inasmuch as he has eliminated the distinction between the cause and the effect and regards the effect as an expression of the cause and not a transformation. The concrete or the absolute being then makes no difference as the one is the other in a different form and not in reality. Vallabha has repudiated all kinds of distinctions and has a cast of thought, which is pure, although not absolute, monism. The sense of separateness is the creation of avidya ; finally his philosophy, in laying stress upon one reality approaches Absolutism more directly than the philosophy of other Vaisnavic teachers. Vallabha does not develop his philosophy upon a clear logic. But a perusal of his system cannot fail to impress one with the absolutistic tendency of his thought, and that he is anxious to obliterate all distinctions between Being as it is in itself and as it appears to our divided consciousness.

X

Śaṁkara's philosophy may accept the theistic implications as implications of relativistic consciousness. The duality of subject and object is the datum of empiric intuitions and pragmatic revelations. The realistic consciousness is the implication of will and it lends a touch of reality unto that which is ideal. Śaṁkara does not deny the immediacy of perception and the reality of the object. What he does deny is the metaphysical reality of the object.

Here is exactly the point of difference between Śaṁkara and the realistic philosophers. Both accept the immediacy of perception and the revelation of the object. While the theistic teachers accept the materiality of the object, Samkara can only accept its ideality. For to him self-consciousness and its implications are after all psychological and not metaphysical. The distinction of self and not-self is, according to Śaṁkara, the distinction which emerges out of a relativistic consciousness and does not obtain in the Absolute. Śaṁkara accepts relativity in a psychological sense but denies its metaphysical import. The fundamental difference between Śaṁkara and the theistic Vedanta lies in the consciousness of relativity. Theistic teachers consider relativity to be a law so deep in consciousness that at any stage it cannot deny the law. But relativity does not necessarily mean, according to them, a divided consciousness, on the other hand, it has a demand for a unitive consciousness and that unitive consciousness is the highest synthesis of Absolute being. Śaṁkara, on the other hand, is anxious to emphasise that a relative or divided consciousness cannot give rise to a synthesis. It is more a figure of speech than a reality, for the difference continues to be a difference and goes on multiplying and defies assimilation. The difference posits two terms and a relation which again imply a stream of relations. A differential consciousness, therefore, cannot be synthesised in a unity, a relative consciousness is, therefore, a divided consciousness. Such a relativistic consciousness cannot give us the absolute truth regarding facts of existence. A fact is true in reference to a universe of thought, and apart from such a universe the fact can never be seen and realised. The fact stands in reference to a system of relations and a system of relations has meaning only to the subject-consciousness. The empiric fact then has always a reference to the subject and the order of relation. The absolute fact is then no fact for the relative consciousness.

Śaṁkara has drawn a distinction between the epistemological and the metaphysical tests of truth. An appearance is truth, because it is a fact to consciousness, but false because it is denied. Being is truth, because it cannot be denied. Śaṁkara insists upon undeniability as the test of truth. The evidence of self-consciousness, no doubt, holds in empiric intuitions, but in transcendent realities it holds not. Self-consciousness is a divided consciousness and as such precluded from knowing what transcends its limitation. Such a conclusion, no doubt, bars the possibility of knowing the absolute fact. Śaṁkara agrees that it is so. The Absolute can never be known. It is intuition, which does not intuite.

The appearance reports a fact, the meaning makes it real for pragmatic consciousness. The truth of a fact is then determined by an appearance and a subsequent construction of a meaning. Even illusory perceptions, so long as they are not known to be illusory, satisfy the above definition. A true presentation in empiric sense implies (1) a presentation, (2) in reference to the subject, (3) having a meaning for it. A false presentation also implies (1) a presentation, (2) in reference to the subject, (3) having an apparent meaning for it. A false appearance is also an appearance, and so long as it continues to be an appearance in reference to a particular universe of thought, it is truth in as much as it still has a meaning which is denied later on. So long as it is not denied, it continues to be true and has a hold upon will-consciousness.

An appearance in empiric sense is false when it has an appearance but no meaning. But this distinction cannot dispense with the main character of an appearance as an appearance. Meaning or no meaning, an appearance is true in a particular state of consciousness, and apart from a reference to particular state of consciousness it has no truth. The consciousness of a meaning only proves that the fact is no creation of our divided consciousness and is not subject to our will and is, therefore, called truth. Apart from such reference to will-self, a fact, either true or false, makes no difference so far as its appearance is concerned.

From this arises in Saṁkara the classification of the grades of being. Śaṁkara makes a searching analysis of the facts of existence, and besides the main analysis of transcendental and empirical facts, he has the analysis of the different grades of empirical facts. Facts are classified into four groups :—

(1) fact transcendental,
(2) fact empirically real,
(3) fact empirically illusory,
(4) names with no corresponding facts.

Being illustrates the first, objects of perception, the second, rope-snake illustrates the third, sky-flower the fourth. Such an elaborate analysis has enabled Śaṁkara to draw a distinction between the second and the third. As facts, they have no difference, for they have both the same kind of existence, empirical, the difference lying in their sublation. And this at once marks them off respectively as an objective reality and a subjective construction. Śaṁkarites agree that the subjecti constructions belong to the same category of facts as the objective realities, for both of them are real in a certain sense and non-real in another sense; real because they appear, non-real because they do not long persist. In other words an illusory empirical existence is illusory when the particular reference in relative consciousness is displaced by another reference in the same kind of consciousness, whereas a real empirical existence becomes illusory when the relative consciousness is denied by the Absolute, and not till then. Apart from this, these two forms of empirical facts have no difference between them. They belong to the same category of existence, real and non-real. Though to the liberated consciousness the appearance lingers on for sometime as the effect of past habits and accommodation, yet, the meaning construed to it by realistic consciousness vanishes. Śaṁkarites have gone so far as to say that the problem of the origin of the world can be a problem for the realistic consciousness, but is no problem for the transcendent consciosness of the emancipated souls, for such a problem strictly has a meaning for the divided consciousness and not for the Absolute. And so long as the consummation of identity consciousness is not within our reach, the relativistic consciousness must necessarily be anxious for a solution of the cosmic drama.

XII.

The elaborate analyasis of the degrees of Being makes a synthesis of them impossible and naturally, therefore, Śaṁkara has to call them real in different senses, empirical and transcendental and as, the reality of them is not equal, Śaṁkara has to deny the lower category of existences in the higher and in this way proceeds until all existences are not only transcended but denied in the identity-consciousness.

In the history of thought, two conceptions are found regarding the relation of the Absolute and the relative : (1) the

Absolute transcends the relative, though the relative is assimilated in the Absolute. (2) The Absolute denies the relative.

Śaṁkarites are anxious to indicate the truth of the second alternative by denying the truth of the first. The assimilation of the relative in the Absolute has been attempted, but has completely failed. Kaśmere Śaivism has done away with the distinction of the Absolute and the relative and has tried to retain the identity of existences of the relative and the Absolute and at the same time has drawn the relative out of the Absolute. Concentration and diffusion are the two contrary processes by which the indeterminate gets into the determinate and the determinte breaks its limitation and passes into the indeterminate. The whole conception has been wrought upon the indeterminate being which is the only category of existence. The relative grows out of the absolute and ultimately dwindles into it. But such is not the conception of the Absolute of Samkara. The Absolute denies and not simply transcends the relative. Mere transcendence means that Brahman stands above the relative order and maya has got no control over Brahman. Similarly maya cannot influence Isvara. But Isvara certainly is not the absolute. To insist upon the complete transcendence of the Absolute, Śaṁkara and the Śaṁkarites have had to accept two kinds of categories, transcendental and empirical. The empirical categories are the categories of the relativistic consciousness and each of these categories has been denied an absolute character. A gap exists between the Absolute and the relative, and to do away with this gap, the Śaṁkarites have conceived the origin of the relative out of the Absolute in empirical sense and its denial in the Absolute in the transcendent sense. Brahman is the background on which the relative appears and in which it disappears again. The realistic consciousness demands an origin of the world system and that is satisfied by calling Brahman the cause of the universe, but in denying it again in Brahman, the world is reduced to an illusion. Apart from the demand of the realistic consciousness of the origin of the universe, the philosophic thinking really cannot conceive Brahman to be the cause of the relativistic order. Gouḍapāda has elaborately shown the fallacies of thinking thiswise. The causal category has no clear definite sense when it is sought to be applied to the transcendent and the Absolute. The causal category, Gouḍapāda points out, can be applied to the phenomenon, but never to the noumenon. Even when it is applied to the phenomenon, it leads us to an endless regress and commits us to the mutuality of cause and effect. Such a mutuality has to be established. The concrete instances do not establish it. They also require to be established.

The mutuality of cause and effect makes the causal chain eternal. The effect as well as the cause are eternal. But such a conclusion is certainly self-contradictory. Anyhow the thinking of the causal category in the realistic sense commits us to fallacies. Thought, thisway, is involved in antinomies when it begins to think of the origin of the world-process. Vedanta has, therefore, eventually to adopt the idealistic attitude and to deny the reality of the becoming and to attribute it to ignorance. With this attitude the world-process is reduced to an illusion not in any way differentiated from the illusion of rope-snake, the only point of difference is that the cosmic illusion is more durable and requires a subtle training in transcendent philosophy before it can be fully denied.

XIII.

To indicate the Absolute as the denial of the world-illusion may be supposed to determine the indeterminate. There are some who are given to thinking that the end of the world-drama in the Absolute also limits the being, and, therefore, Being is to be conceived as no doubt, transcending the becoming and not necessarily denying it. Really speaking, the denial of the becoming is no limitation to being, for becoming is not a reality. The only way of apprehending the Absolute lies in the negative method, and so far as reason is concerned, the Absolute must be understood as the denial of the determinate. More than this, reason cannot think of. The position of the many and the negation of the many are certainly concepts of the reason. But negation has a locus, and reason indirectly conceives that locus to be the Absolute, though it cannot directly apprehend it; and as such the question of determining the Absolute by the negative concepts cannot arise. So far as thought-category can best describe it, it can only indicate that the Absolute does not come within the range of anything thought of, rather it negates all concepts of positive thinking and denies them. This is at best the highest effort that thought can reach in description of the Absolute, but it certainly does not thiswise, determine it. Negation has a greater import as a thought-category than position, and in this sense alone identity is sought to be described in terms of negation of the empirical concepts.

XIV.

Vedanta, no doubt, offers a theory of the origin of the cosmic system out of Brahman, but that is only by way of a concession to realistic consciousness. Even there it has refuted all the theories which ascribe a purpose immediate or remote to the creator, and lends its support to the theory of spontaneity. It does not even support the theory of sportful activity (Goudpada Karika, I, 9). In accepting the spontaneous origin of the cosmic system according to its own inherent forces Advaitism has ascribed a detachment to the Absolute from the world-process, and this detachment is consistent with the impersonality of the Absolute.

When all purposeful and wilful activity in creation is denied and a complete detachment of the Absolute and the spontaneity of the origin of the world-process are maintained

Vedantism really affirms that the origin of the many out of the one is a hopeless task for the human intellect. All the possibilities, motives and theories of creation have been exhausted and none can fall in with the Absolute; and, therefore, creation has been a mystery and defies all conceptual thinking. Māyā has this import of mysteriousness, anirvacaniya, and in ascribing the spontaneity of the world-origin to Māyā, Vedanta has really emphasised not only the human ignorance, but also the human incapability of solving such a problem. So long as thought works on realistic basis, it can have that conclusion and that conclusion only. An activity, purposeful and spontaneous cannot be conceived of the Absolute, for that would mean a personality of the Absolute, which Vedanta emphatically denies. Consistent thinking demands, therefore, that concentration of the Absolute in the form of the cosmic-subject is also a creation of relativistic consciousness and not inherent in it. In fact the Absolute is made completely absolute by denying and transcending the implications of relativistic consciousness.

But for the stress it lays upon the identity of the finite souls and the Absolute as consciousness, Vedantism would be surely stigmatized as a dualistic metaphysics.

The spontaneous origin of the cosmic order and its reality thus advanced to the realistic consciousness have been actually denied in the axiom of identity, " thou art that". This assertion is an identical proposition. In this affirmation, Vedanta completely transcends the realistic outlook and therefore, the implications of realistic consciousness and propounds the clear transcendence of identity. But such transcendence cannot be established unless the implications of realistic consciousness can be proved false, and therefore, the Vedantin seems anxious to do away with the theory of causation as held by Saṁkhya and other realistic metaphysicians and to propound in its place the doctrine of Vivartha. Vivartha is the direct denial of the reality of the world as an effect and the indirect vindication of the truth of the identity. In this place, the epistemological realism of Vedanta changes into epistemological idealism inasmuch as the reality of the given is transformed into *idee-forces* and all distinctions of realistic consciousness are reduced to psychological illusions. This conclusion becomes irresistible as a necessary consequence of the axiom of identity. Whether the given in knowledge is to be construed as real or ideal, it is no doubt true that the identity-axiom in insisting upon the undivided being behind nature and finite selves takes away the touch of absolute realism from Vedantic metaphysics. There are some teachers in Vedanta, *e.g.*, the Ekajivavadis who do not go so far as to maintain the whole world as a subjective construction and a subjective illusion. But there are other teachers who cannot draw a distinction between illusion as subjective or objective and consider the whole show as an illusion, because in illusion as such the line of truth and falsity cannot be clearly indicated. Such a conclusion is necessarily forced upon us, inasmuch as the reality of the self as well as of the object is denied and both of them are reduced to psychological realities. The object is no longer the given but an appearance, and appearance is more to be thought of as a projection of the self than as a reality. For, without reference to the self the appearance has no reality. The ideality of the appearance is more clearly manifested in dream-consciousness than in waking, and in Śaṁkara Vedantism, dream-consciousness has a greater value than waking-consciousness inasmuch as it shows the creativeness of the *idee-forces* without any reference to an object. This spontaneity of creation is also evident there. Dream-consciousness establishes then the spontaneous creation of the *idee-forces* and in the waking-consciousness, the limitation of the sense-activity interprets that to be real which is only ideal. The realistic bent of the objective consciousness is a bar to the clear understanding of the spontaneous creativeness of the *idee-forces*. Even this idealistic construction does not dispense with the cosmic or the individual subject, though it can dispense with the reality of the object. But how the subjective centres are formed in the conscious expanse is a problem that passes human comprehension.

Vedanta has, therefore, had to hold in momentary abeyance the psychological self in suṣupti where the drama of the spontaneous creation is replaced by a negation of the subject and the object-consciousness, though the native transcendence of sakṣi-consciousness still reveals the negation of suṣupti. Here, the continuity of concrete experiences is suspended. Such a consciousness of saksi and a primal ignorance is within the normal experience of every self. What is more important here is that there is a state in our normal experience where the psychological continuity for the moment does not obtain. In this way Vedanta has a tendency to pass away from the concrete hold of life and experience and to accept the transcendence of consciousness. And Vedanta holds that metaphysically the absolute intuition is more real than the concrete intuition of empiric consciousness, for intuition is here undivided and transcends all distinctions of relative consciousness. No philosophy can explain how the indeterminate passes into the determinate. This gap still continues, Vedanta says that the indeterminate never passes into the determinate. To think in this way is a fallacy. The indeterminate is the metaphysical Absolute and the psychological minimum. The determinate consciousness is construction of thought but the indeterminate passes the comprehension of thought and is the undivided consciousness. Psychologically even the indeterminate and the determinate are opposed to each other and cannot be synthesised.

Vedanta is given to thinking that the determinate is more or less the necessary construction of the divided life and unless it can be transcended, the indeterminate cannot be apprehended, far less realised.

Śaṁkara Vedanta is essentially a search for the indeterminate believing, as it does, in the absolute truth of the indeterminate and the falsity of the determinate. As consciousness frees itself from the limitations of the practical life, it breaks the chord of humanistic joys and delights and gets over the inherent limitations of thinking by categories, it feels unfailingly its absolute integrity and enjoys the unspeakable delight of identity. The glory of Vedanta lies in bestowing upon the seeker its inestimable wisdom and the crown of all human efforts and philosophical achievements, Liberation.[1]

MAHENDRANATH SIRCAR

---

[1] Read at the All-India Philosophical Congress, Benares, December, 1926.

A BREATH OF THE ORIENT

The tinkle of a fountain beneath the tamarind trees,
The music of the tom-tom borne on the sultry breeze—
The dark eyes of Zuleika, enchanting meeting mine,
The jasmine flowers gleaming within her hair's dark shine.
An aged Fakir crouching upon the dusty street,
The shining, charmed cobra slow coiling at his feet—
And I, lost, dazed, enraptured, chant low a song of love,
While loudly cries the Muezzin, from minaret above,
"*La Allah, illa Allah*!" Come forth, come forth to pray;
The purple, throbbing closing of one love-laden day.

TERESA STRICKLAND

DEMOCRACY *versus* IMPERIALISM

(*The Contribution of L. T. Hobhouse to Political Philosophy.*)

Aside from social reform, the two outstanding problems that India faces to-day are nationalism and industrialism. These problems are closely connected with each other and with other present day world movements. In the surge and conflict of world-wide change in civilization, every person of good will and public spirit wants to fight on the side of right against wrong. But because the exact issue is often very difficult to see, the champion of right is often of little use to his cause. Now Democracy is making bold and insistant claims to comprise all that is right in the political and economic field, and very likely the cry of Democracy does ring more true than the cry of Imperialism ; but the Great War, heralded as a fight to the finish of Democracy against Imperialism, was provoked, as we now realize, by a considerable amount of imperialism on both sides. So we begin to wonder what Democracy really is, and whether indeed it comprises all political and economic values. In this uncertainty, we might well inspect the political convictions of Prof. L. T. Hobhouse, the eminent contemporary English sociologist, publicist, and philosopher, to whom "nothing human is alien," and in whom careful research unites with luminous insight. In his books, *Democracy and Reaction*, *Liberalism*, *Social Evolution and Political Theory*, *The Labour Movement*, (2nd. ed.), and in various timely articles, he likens modern politics to a stupendous historic conflict. For brevity and clearness, let us sharpen the outline of this metaphor by picturing definitely (1) the conflicting principles, (2) the banners, (3) the fields of battle, and (4) the prospective outcome.

1. In mortal combat struggle the forces of Democracy against the forces of Imperialism, the Common Good against

the interests of a class. Sympathy and goodwill oppose pride and fear, while industrialism yearns to supplant militarism. Right stands valiantly against brute-success, personality against possessions, and reason against the ignorant indulgence of impulse. Harmony seeks to triumph over strife.

Democracy displays a tightly woven net of interdependent policies, namely, popular government, personal liberty, the supremacy of law, national rights, the wrongfulness of aggression, racial and class equality: Imperialism turns this fabric inside out, and shows us a system of class legislation, compulsory enlistment, arbitrary rule, unrightful aggrandizement, war, racial and class ascendancy. Imperialist points with pride to the Empire built up from 1826 to 1886 in peace and righteousness by *liberal* principles, and then with blind inconsistency hotly urges its extension by *illiberal* principles, whose results are far from peaceful.

> "Under the reign of Imperialism, the temple of Janus is never closed. Blood never ceases to run. The voice of the mourner is never hushed. Of course, in every case, some excellent reason has been forthcoming. We were invariably on the defensive. We had no intention of going to war. Having gone to war, we had no intention of occupying the country. Having occupied the country provisionally, we were still determined not to annex it. Having annexed it, we were convinced that the whole process was inevitable from first to last......"

2. The flaunted *banners* of "Conservatism," "Liberalism," and "Socialism" surge and heave in the fray, but they ill express the basically opposed principles. Democracy should bear the banner of "Social Justice" and enroll the social Liberals and the liberal Socialists: Imperialism should wave the flag of "Brute Success" and enroll with the Conservatives the likeminded "Mechanical" and "Official" Socialists.

For, on the side of Democracy, "Liberal Socialism" is the logical and progressive reorganization of the old Liberalism of Cobden to meet the needs of modern socialized industry.

Liberalism begins historically as a protest against the authoritarian order of the modern state, a protest civil and religious ; fiscal, political and economic ; personal, domestic and social ; local, racial, national and international. Its negative aspect is for centuries foremost.

> "It finds humanity oppresses and would set it free. It finds a people groaning under arbitrary rule, a nation in bondage to a conquering race, industrial enterprise obstructed by social privileges or crippled by taxation, and it offers relief. Everywhere it is removing superincumbent weights, knocking off fetters, clearing away obstructions."

But if this passion for freedom is not to be blind, it must express itself in the sanction of theory, which in turn becomes a real historic force. The theory of the Natural Rights of the individual, supported by Locke, Rousseau and Paine, and the theory of Social Utility, proclaimed by Bentham, one after another deliver telling blows in the cause of freedom, but succumb to basic inherent defects. Now the school of Cobden combines the thoroughly practical and *social* attitude of Bentham with the " conviction that the unfettered action of the *individual* is the mainspring of all progress." The State, then, has a practical responsibility for public conditions that concern individual freedom, and should provide for education for all, and legislative protection for children, for whom, owing to their helplessness, so-called freedom of contract would not be real freedom.

But why should not the State extend protection to *all* who need it,—to all young persons, to women, to the lone and helpless individual who is forced to bargain for a job with a great corporation? Public assistance to *prevent* workers from hitting the bottm is far more efficient than public *relief* once they have fallen. The rigid, negative State protection has thus grown into a carefully planned, positive co-operation between the State and the individual. Thus a *Liberalism* consistently carried out leads to a *social* Liberalism.

Similarly, the principle of *Social* Utility will lead to a *liberal* Socialism, as we see in the progress of thought in John Stuart Mill. "Brought up on the pure milk of the Benthamite word...as a utilitarian, Mill cannot appeal to any rights of the individual that can be set in opposition to the public welfare. His method is to show that the permanent welfare of the public is bound up with the rights of the individual;" and that if society is to realize its fullest and rightest life, it must with nice discrimination between suppression and license employ its compulsory machinery as a means to promote the responsible development of its men and women.

Indeed, Liberalism and Socialism are supplementary. Attacking the problem of progress from different sides, they have often joined hands in actual political struggles. The one fulfils the other. "The Heart of Liberalism" is not the false and individualistic idea that personal opinions are socially indifferent, but they belief that personality is the free inner life force growing up through the forms of individual opinion and social institutions from the common soil of man's ultimate equality and oneness, "that society can safely be founded on this self-directing power of personality," and that to thrive, it demands not only mutual forbearance (the freedom of Liberalism) but also mutual aid (the collective action of Socialism).

> "We have...arrived by a path of our own at...the organic conception of the relation between the individual and society—a conception towards which Mill worked thru his career and which forms the starting point of T. H. Green's philosophy alike in ethics and politics."

Society is a whole of which *individuals-in-their-reactions* are the parts. Although the individual's rights and duties are alike defined by the *Common Good,* society is not a "mysterious entity over and above" its parts, but "consists wholly of persons." "The *ideal* society...lives and flourishes by the *harmonious* growth of its parts, each of which in developing on its own lines...tends on the whole to further the development of the others." Though "perhaps beyond the power of man to realize," such an ideal harmony serves to indicate the line of advance of the persistent rational impulse towards harmony in action and feeling : moreover, harmony is embodied to some extent in any form of social life that at all withstands destruction.

Just as the Liberals and freedom loving Socialists are at bottom both battling for Democracy, so on the contrary do the ideas of the Conservatives and of the freedom despising Socialists drive them into the camp of Imperialism. "Mechanical" Socialism with its unscientific contempt for all factors in history except the economic, for all classes and functions in society except "labor," and for all systems of industry except government control, is outdone in its ideals of brute-success and class ascendency only by "Official" Socialism with its contempt for average humanity in general, and its scheme of the rigid organization of life by the superior person.

But the Conservative is at present the backbone of Imperialism. Curiously enough, he is a firm believer in *right*! But he errs in clinging to the archaic theory of *natural* or *absolute* rights, rights valid *prior to* and *apart from* organized society. Such a doctrine in the end frees the conscience of any powerful man from the claims of society and suggests that it is perfectly natural and proper for him to play the game of dodging the spasmodic State laws to exploit his fellow men. His right is limited only by their right to exploit him. Although Bentham hotly opposed this mass of "anarchical fallacies" by the valid view that each man has only such rights as society in its persuit of the common welfare sees fit to allow him, he omitted to define precisely *how* the generally accepted rights follow therefrom ; he thus left a gap into which the biological theory of society slipped the notion that since in the struggle for existence, the best are those who are strong enough to survive, society should accord to men those rights or claims which they by their own power can make good. *Right* is now decked out in the garments of *might*, and exploitation is again the vogue!

The stronghold of the Conservative is, in politics, the House of Lords ; in industry, the committee rooms of the profiteers, and the public houses of the liquor interest, which is after all the really potent instrument of government from above ; in society, the routine tracks of the hurried, unthinking " man-in-the-street " who has supplanted the solid, honest John Bull as a fit symbol of England. The faithful reflex of the servile newspapers, he lolls in the fancied protection of an armed and blatant Imperialism and applauds its glitter and blood as he does the football score. This great middle class, thanks to the Liberal reforms of the nineteenth century, is now sufficiently inside the charmed circle of upper class wealth to get its share of the warmth, " and has more to fear from the widening of the circle than to hope from the more equal distribution of the standing room with it."

3. The war between Democracy and Imperialism rages chiefly in the two battle fields of *nationalism* and of *property*. In *nationalism* the issue is simple : does or does not " right and wrong " stop at the State boundary line? The Imperialists, with their ruthless exploitation, practically insist it *does*. The Democrats agree with the theory that men regarded as members or as rulers of a *state* do not cease to be, either as respects their rights or their duties, the subjects of the *moral* law, the theory that Gladstone clothed " with the flesh and blood of a living feeling for righteousness and humanity." A family or a trade union or any other institution demands of its members a special loyalty, but cannot on that account allow or encourage them to infringe the rights of other groups or individuals. Why then may the State? No reasonable reply can be given.

But in the field of *property* the attack of Democracy upon the vested interests of foreign and domestic Imperialism is crucial : it digs deep enough to undermine the entire works. Property, maintains Democracy, must be held for *use* and not for *power*. Not the *few* but *all* have a *general right to* property: to foster the common good it is the *duty* of society to apportion to each worker for his social service just so much reward in private property as will stimulate him to put forth his best efforts, and to maitain him in those conditions of health, security and freedom necessary for the life-long exercise of this function. The individual is to *use* property to develop his personality along lines of *social* creativity.

Such a just and fruitful distribution is now blocked by a "profound economic disorganization" in which certain individuals at the very start sidetrack vast supplies of public wealth onto lines of private profit. For society as well as the individual directly contributes to the industrial product and, therefore, merits an *immediate* share of the total wealth. Inheritances and bequests, ground rents, and the profits of monopolies and of municipal or national utilities obviously are substantially the creation of society. But even where the product seems to be an *individual* achievement, society still lends a hand, since the *basis* of all property is social. For society not only with its organized force maintains the rights of owners by protecting them from thieves and other depredators, but also with its transmission of culture accumulates that fund of acquired knowledge, skill, and machinery that makes possible *any* individual civilized achievement. Thus, after the individual would be remunerated for his share in production, a surplus would remain; "this would fall to the coffers of the community and be available for public purposes, for national defence, public works, education, charity, and the furtherance of civilized life." If then all the functions of industry are to be properly rewarded, society must be assured of its share by its logical guardian, the comprehensive State. Hence the principle of economic State sovereignty must be set "side by side" with the principle of economic justice that liberates the individual.

"For here, as elsewhere, liberty implies control. But the manner in which the State is to exercise its controlling power is to be learnt by experience and even in large measure by cautious experiments. We have sought to determine the principle which should guide its action, the ends at which it is to aim. The systematic study of the means lies rather within the province of economics; and the teaching of history seems to be that progress is more continuous and secure when men are content to deal with problems piecemeal than when they seek to destroy root and branch in order to erect a complete system which has captured the imagination."

Now this doctrine of *property for use* looms new and dangerous and heretical to the magnate who follows the comfortable notion of *property for power*, the notion that in the inscrutable wisdom of Providence the majority of mankind are left naked of property while the few are permitted to hold those absolute rights in property whereby they may control not only material things but also the lives and persons of their fellows. But if we look to history and sociology rather than to this made-to-order theological product of a narrow outlook, we find that it is the notion of *property for power* that is the recent usurper in the broad and recognized realm of *property for use*; that not by "eternal economic laws" but by a selfish and deliberate policy of enclosure did the primitive and historic community control of property for use pass over into the revolutionary landlord and profiteer control of property for power.

Now as the State becomes both a finer instrument of the common will and more concerned with the human needs of its toilers, it strikes these arrogant privileges, and kindles afresh the problem of *the State and the individual.* For State control is not only coercive but also an avowed encroachment upon the activity of certain individuals; but altho the few are coerced by a system of organized restraints which guarantee freedom of speech, a minium wage, and the rest, the many are thereby liberated; the *individual as such* is freed. Unlimited and arbitrary freedom for everybody is a fiction; law is correlative to liberty. The question is, do we want the arbitrary and cramping coercion by the privileged individual, or the equitable and liberating coercion of the State? The function of State coercion is to override individual coercion, that the people may realize the good life of *mutual aid* and *mutual tolerance* for which society exists. The State serves society (1) by organizing mutual aid in its capacity of a *public* business corporation, and (2) by guaranteeing mutual tolerance in its capacity of a compulsory association in *general* concerns.

The liberties of all are thus protected from the power of the *few*; but how shall they be protected also from the power of the *many*? The coercion of majority rule must be strictly limited to those shares (1) where co-operation if not universal is totally ineffective (as in the holiday closing of shops), and (2) where (as in traffic regulation) the interest of "all considered individually and temporarily is opposed to the interest of all considered collectively and permanently."

But coercion is further and finally to be restricted by individual *rights*, or spheres of freedom of action which other persons or even society itself are *duty*-bound to respect. What is the basis of right? A *legal* right has its basis in established law; but reaching above this slow-moving machine with its low level of morality, the ultimate rights of an individual are *ethical*,

> " those expectations which the *common good* justify him in entertaining; and we may even admit that these are *natural* rights of man if we conceive the common good resting on certain elementary conditions affecting the life of society......The more developed the conception of the common good, the more completely will a society guarantee the natural rights of its members. To extend the conception of the rights of its members will be one of the objects of *statesmanship*; to define and maintain the rights of its members will be the ever-extending function of *gevernment*."

4. In seeking the *prospective outcome* of the conflict, Hobhouse first estimates Imperialism. Imperialism is not the "flower" of Liberal principles, but a *reaction*, the offspring of

24

the union of social dislocation in practice with falsity in theory. Following the uncontrolled industrial revolution, the concentration of material wealth in the hands of the few paves the way for an intellectual reaction, which in turn becomes a further cause in the change of national temper.

"The decay in vivid and profound religious beliefs" leaves an empty house into which rush several spacious dogmas. (1) In philosophy, we have been swamped by German Idealism which sees every institution and every belief alike a manifestation of a spiritual principle, and thus saps intellectual and moral sincerity by throwing a gloss over stupidity, prejudice, caste and tradition. (2) In popular political opinion, the success of Bismarck's thorogoing use of force and fraud, of the massacres engineered by the Turkish Sultan, and of the growing aggressive militarism of Italy "has appeared on the surface to justify these philosophic doubts of humanitarian duty." (3) In sociology, "the doctrine that human progress depends upon the forces which condition all biological evolution" has led to "the belief that physical science has given its verdict in favor—for it came to this—of violence, and against social justice," thus paralyzing social refom in a kind of materialistic fatalism. "Thus in divers forms and sundry manners the belief that success is its own justification has penetrated the thought of our time," and joined itself to the current of class interest.

"We have thus traced the Reaction on its intellectual side to the biological conception of evolution as its principle source." But this conception is false. (1) Tho a theory of the progress of society, it is not based on the science of *society*, but on arguments drawn from the *biological* realm. Altho "every higher and more special science is in part dependent on those which are lower and more general," it "ought by no means to merge its identity therein." The biologist can play sociologist only if we cease to make distinctions of good and bad, and regard all life as of equal value. (2) In the process of struggle and survival *as such* there is variety and change, but there is not and cannot be any "upward" tendency. *Progress* can be measured only by the ethical principle of the expansion of *mind*, by the scope, clearness, and satisfaction of man's experience of control over natural and social conditions. Thus "a scientific theory of evolution justifies as against the creed of force, the fundamental idea of the modern democratic movement—the application of ethical principles to political relations."

Since then Democracy and Imperialism have common ground in their worship of progress, and since true progress is the growth of social harmony, and since Democracy consciously aims at this harmony while Imperialism tends to destroy it, the final victory of Democracy seems assured, provided only (1) that Democracy will succeed in promoting in practice the harmony it worships in theory, and (2) that harmony itself will ultimately win. Let us see whether these two conditions can be fulfilled.

(1) In the light of *practical experience*, how has Democracy fared—Democracy considered not as the Liberal *vision* of the reconciliation of the public welfare with the rule of right, but as a *form* of Government. And here we must admit at the outset that Democracy as *direct participation* of the people in government has broken down under the sheer weight of increasingly vast numbers. But even Democracy as *ultimate popular sovereignty* is in grave danger. The old Liberalism declared that popular government would work for the popular good, because the masses would govern wholesomely in their own interest just as the classes hitherto have governed exclusively in *their* interest. But this hope has not been realized: in spite of broad electoral reforms, the masses are not at present governing in their interest.

For in the first place, they are *divided* into various state, and national groups pitted against one another in war and exploitation. Moreover, in each group the masses, ignorant and unorganized, have *no common will* or common intelligence with which to govern, and thus can be controlled by the propaganda of sinister interests, which directs their attention from the vital interests of human welfare by holding up before their eyes alternately the scare of national invasion and the proud glory of national aggression. For man is controlled neither by self interest nor by interest in others, but by the interests he can appreciate. The cheap and servile press that performs this office fails in its function of giving light to the ordinary voter. And finally, the *machinery* for the expression of public opinion is *inadequate* : incomplete, because it often excludes women and minorities ; inefficient, because it transmits to the electorate a responsibility entirely too dilute ; and inacurate, because the qualities of brazenness and opportunism by which a candidate wins an election are not those qualities of wisdom and integrity needed to serve the community.

Yet in spite of these defects, Democracy is an experiment which holds out the best hope of social progress, standing for government by duty, the right of the people, personal freedom, and equality of claim. Although its decisions are not as swift or direct as those of the expert, they are on the whole more satisfactory because they include more interests and develop personality in larger measure. Though the autocrat must guide social forces in any case, his politics will best serve society if he be responsible to the people and directly conscious of their will.

Moreover, unlike Imperialism Democracy embraces no theoretical contradiction or practical misery. All it needs to cure its evils is *more democracy.* Eternal vigilance and persistence in maintaining law-based individual liberty in all spheres is of course absolutely essential to its life. To supplement this homeopathic remedy, (1) for international or interstate strife, the cure is a national self government, and an interstate federalism; (2) for the ignorance of the masses, the remedy is a thorough-going popular education; (3) for the inadequate machinery, the corrective is a reorganisation and simplification of political tools, following the frank recognition that the people must be governed by an aristocracy of intellect responsible to an enlightened public opinion which functions not directly but through "all the intermediate organizations which link the individual to the whole."

And the experiment seems to be working. In England, Liberalism is learning to co-operate with Labor, and the cumulative effect of their reforms should be considerable. In America, Democracy's largest field, in spite of municipal corruption, the power of the rich corporation, the omnipotence of the political machine, and the misguidance of the electorate by the press, we may see not only material prosperity, but an intellectual awakening. America is at least healthily "convinced of sin." The educated class is dissatisfied with the present economic situation and with the past individualistic theory, and realizes that the common problem is to make the industrial machine servant. And this attitude has a noticeable effect on the public through the universities, owing to the enormous number of students enrolled, to the practical and social nature of the courses taught, and to the close contact of these educational institutions with the enterprises of business and the various state governments.

Yet, although "in both countries, the conditions make democracy possible," the actual future of Democracy depends upon the progress of self government, of interstate federation, and of the maintenance of right the world over; in short, looking at the problem as a whole, we see the cause of Democracy "bound up with the *general advance of civilization*." And this brings us to the consideration of the second condition for the final victory of Democracy.

(2) Will *harmony* itself ultimately win? Here, of course, we are compelled to go beyond the sphere of politics into sociology and philosophy. But Hobhouse is here quite at home, and as the result of his survey of experience in *Mind in Evolution* and *Morals in Evolution* he would say that upward or manward (orthographic) evolution in general manifests a

growing intellectual and ethnical harmony, which moreover, because of its satisfactory intrinsic integrity tends to perpetuate itself. In particular, with regard to the growth of political organisation which is the basis of civilization, "we can, I think, trace the lines of a significant development.

> "At the basis we have the ties of kinship engendering the close association of the small local group and at a higher stage of the firmly knit clan, within the somewhat larger but looser unity of the tribe. Such associations may have much vital force, compactness, and endurance, but they are narrow, and in proportion to their strength tend to be hard, self-contained, and mutually hostile. They are, moreover, adapted only to rude economic conditions and a rudimentary condition of the arts of life. Hence, they yield with advancing civilization to the rule of force by which, in the guise of kingly authority, far larger aggregations of men can be held together, and a more regular order can be maintained. In this change there is loss and gain, gain in the development of order, loss in the suppression of much that is essential to humanity. On the other hand, the principle of citizenship renders possible a form of union as vital, as organic, as the clan and as wide as the empire, while it adds a measure of freedom to the constituent parts and an elasticity to the whole which are peculiarly its own. Further, when pushed of its conclusion, it reveals the possibility of a world state in which the constituent groups, as well as the constituent individuals, would have legitimate scope for self development."

Democracy is indeed the follower of political evolution, but it needs culture; it is the supreme synthesis of political forms up till the present, but it gives only the *conditions* of development. Its actual future progress rests with us, with the spirit of man. Prediction cannot tell what *will be*: but with sociology encouraging us with the harmony that *is*, and with ethics guiding us with what harmony there *ought* to be, we do well to plan to achieve what harmony there *may* be. Democracy has a favourable fighting chance against Imperialism.

WENDELL M. THOMAS, JR.

PRESENT TENDENCY OF AMERICAN WORLD POLITICS

I

President Coolidge's speech at Kansas City on Armstice Day, (Nov. 11, 1926) should be regarded as the most significant pronouncement of the Chief Executive of the United States of America, towards Europe, the League of Nations and American entry to the World Court. The reflex of the utterance of President Coolidge has been somewhat disconcerting to the European Powers ; and general adverse criticism has poured from London, Paris and other European capitals. Now it seems definite that America will not enter into the World Court, by making any further concession to the members of the League, on the question of American reservations. It is now generally regarded in Washington, that America will politely refuse to participate in the League's World Court, but will support the policy of Arbitration to be conducted by the old Hague Court.

Sir Austen Chamberlain's efforts to bring about an understanding among Great Britain, France, Germany and Italy are looked upon with suspicion in certain quarters in America. However the majority of American statesmen feel confident that Great Britain will not and cannot afford to adopt any anti-American policy ; because Canada, Australia, New Zealand and a large section of the British public will not support any policy which will break up the growing sentiment of *Anglo-American co-operation all over the world*, and particularly in the Far East. British statesmen in general regard that Anglo-American co-operation is the most powerful and essential requirement towards the preservation of the British Empire. So far as Great Britain is concerned, Anglo-American co-operation is the cardinal point of her foreign policy ; this has been demonstrated by the deliberations of the recent Imperial Conference.

The United States of America refuses to recognize the Soviet regime in Russia and in this policy she is supported by the aggressive attitude of the British Foreign Office. The chief reason of American opposition to the recognition of the Soviet regime is that the Soviet's activities in China have not been to the advantage of the United States. At the same time the Soviet Government has contributed considerably to undermine British influence in China, Afghanistan, Persia and Turkey.

So far it is quite apparent that the United States Government does not want to be tied up with any form of understanding or alliance which may involve her directly in European complications. The Government of the United States, without entering the League of Nations, is following the policy of closer collaboration with Great Britain.

II

The most vital interest of the United States lie in the American continents. Friendly co-operation with Canada, politically and economically is the established policy of the United States. It is now apparent that with the assertion of Canada, with a Canadian Minister at Washington, the policy of Canadian-American co-operation will be strengthened.

It is a fact, that a large section of the American people cherish the idea, that between the United States of America and the Panama Canal, the Stars and Stripes should float as the supreme emblem of authority. The Mexicans are in general suspicious of American motives. Thus the Mexican-American relations of to-day do not promise to be so friendly as it is in the case of Canada and the United States.

The Mexican Land Law—the article 27 of the Mexican constitution which effectively puts a check on alien penetration to control in the resources of the republic has been the subject of exchange of notes between the United States and Mexico, threatening at times the breaking up of diplomatic relations between the two sister republics. Over and above this vexatious Land Law (which is by no means worse than the California Anti-Alien Land Law which discriminates against all the peoples of Asia, particularly of China, Japan and India), the question of Mexican influence in the recent Nicaraguan Revolution has been resented by the American State Department.

Increasing paternalism of the United States over the Central American States, growing tension between America and Mexico and other incidents such as the failure of the plebiscite in the Tacna Arica question have created a spirit of distrust about American policy in all the Latin American Republics, where Immigration from Latin countries of Europe is daily increasing. However, American statesmen and financiers are acting with great energy, to secure South American good will, by lending vast sums of American capital in the development of the natural resources of these lands.

The existing friendly relations between Canada and the United States can be well compared with the cordial Anglo-American understanding ; the suspicion of the Latin American Republics towards the United States is somewhat similar to that of the spirit of the Continental European countries ; whereas the existing bitterness between the. United States and Mexico is a little worse than the present American-Russian unfriendliness.

III

In Asia, America's economic and political interetsts are constantly growing, and her policy is changing. The British Government, during the Washington Conference, agreed to give up the Anglo-Japanese Alliance to satisfy American demands, and to secure ungrudging American co-operation in the Pacific. With the abrogation of the Anglo-Japanese Alliance, the

American attitude towards Japan has become somewhat arrogant. The best expression of it is the abrupt termination of the Gentlemen's Agreement between Japan and the United States and the enactment of the Japanese Exclusion Act. The United States Government is whole-heartedly supported by Great Britain, Canada, Australia and other British Domions, in her policy towards Japan. In a reciprocal way, the American Government is supporting Great Britain in her policy in the Orient, particularly the building of the Singapore Naval Base, which may be used against Japan, Russia, France and China.

Since the abrogation of the Anglo-Japanese Alliance, Great Britain is strongly opposed to America's giving up control over the Philippines; and curiously enough the American official attitude towards the freedom of India has become less friendly. It is needless to add that the American attitude towards the Soviet Russia in Asia is not friendly. This is particularly due to the Soviet activities in China which have to a great extent undermined British influence there. So long as the American policy is to co-operate with Great Britain in the Orient, any loss of British prestige in China is an indirect loss to America. When the Anglo-Japanese Alliance was in existence, it was Japan which supplied effective aid to the British policy in China. To the Chinese, as well as to the outside observers, it is apparent that America is now the virtual and dependable ally of Great Britain in China. Japan's present policy is to do her best to cultivate freindly relations with China as well as the Soviet Russia.

American attitude towards Siam is friendly ; and this friendship is doubly assured because the Foreign Policy of Siam is shaped by efficient British advisors. Some years ago America refused to have an Afghan Representative in Washington, because at that time Great Britain was opposed to any such move on the part of Afghanistan. To-day American influence in Persia is great ; however it is certain that Anglo-American policy in Persia is against any increase of Russian influence in that country. There is every indication of Anglo-American economic and political co-operation in the Near East, particularly in Turkey. The American State Department, like the British Foreign Office favours the Leussane Treaty and disapproves any increase of the Soviet Russian influence in Turkey Thus it may be safely said that the dominant note of the American foreign policy is Anglo-Americon co-operation to the extent of landing of American marines to back the British policy in China.

IV

American interests in Africa is negligible. Although the British project of extensive cultivation of cotton in Africa is directly against the American cotton-growers, yet the American statesmen feel inclined to support Britain in Africa. The United States of America cannot very well become a supporter of British policies in Asia and Europe, while opposing her in Africa.

However there are some American statesmen who are opposed to America being enmeshed in British world politics and thus incurring ill-will of other nations, particularly the people of the Orient and Russia. They contend that America, if she does not adopt the path of imperialism, does not need any alliance or unwritten understanding with any nation, for her own safety. On the contrary they believe that Britain cannot hold her empire intact without the support from other powers, and British statesmen are using America for Britain's benefit against America's best interests.

It may be pointed out, in this connection, that as long as the British Empire's security depends upon American support, British statesmen are bound to pay respectful attention to the attitude of the American State Department. Thus the British statesmen are so sensitive about the American public opinion, that British statesmen are doing their best to mould American public opinion, by various ways, so that it will be a counterpart of the British opinion, so far as large issues of international politics are concerned. America is a great factor in the World Politics of to-day and that of the future. Great Britain cannot ignore the current of strong American public opinion; this was proved to be true in the Anglo-Irish settlement. British statesmen had to satisfy the American public opinion which was for freedom of Ireland.

TARAKNATH DAS

THE MANY COLOURED DOME

I.

On left rests love, in art so skill'd
Of luscious love's delight,
The pot of drink, in strength distill'd
Is here, upon my right,
My sight with seasoned hot pork fill'd
My joy has topped its height.

(*From Sanskrit* :
Tripura Sundari Stotram)

II.

How dark and deep the river flows,
The boat yclept this body's old,
At oar the passions—drunken all,
O Lord, Thou my only hold !

(*Hindi Song.*)

III

The little 's great when hurts it none,
To evil bends not head,
When strays it not from straight-marked path—
The path the righteous tread.

(*Mahabharat*)

MOHINI MOHAN CHATTERJEE

JAPAN JUDGES AMERICA*

Not so long ago, at a congenial gathering at a New York club, I sat by an American liberal who was chatting with a Japanese conservative about various international affairs from the Dawes plan to the Chinese question. "Most of us feel," said the American, "that Japan will eventually annex Manchuria, or at least the southern section of it." "You are right," agreed the Japanese, blandly, "we shall probably annex Manchuria by the time you have annexed Canada and Mexico and all the territories down to Colombia—not before."

This Japanese thrust is expressive of the sentiment generally prevailing in Japan and, I am sure, in other Asiatic countries as well. When an American prates about the Monroe Doctrine or the Open Door as an altruistic instrument conceived wholly for the benefit of other nations, the Japanese, albeit his inborn politeness, cannot help smiling. If an American denounces Japanese imperialism and holds up his own country as a shining example of liberalism, the natural inclination of the Japanese is to recall Dumas' retort to Cremieux. "Was your father a mulatto?" asked Cremieux. "Yes," returned Dumas "my father was a mulatto, my grandfather a negro, my great-grandfather a monkey—my family began where yours ends." To be sure, the Japanese never speaks so disparagingly of his American cousins; far from it, he has genuine admiration for them. But he is reluctant to accept the theory that American seizure of Hawaii or American occupation of the Philippines is one thing and Japanese occupation of Korea quite another. Nor can he believe what America has done in Central America or in the West Indies more benevolent than what his country has done in Manchuria. The Japanese is inquisitive. He does not mean to be an *enfant terrible*, but is prone to ask questions perhaps embarrassing to Americans. Is the Monroe Doctrine—not the doctrine of President Monroe himself, but the doctrine as expounded by latter-day politicians—a dog-in-the-manger idea? If America means to be true to the historic declaration of 1823, ought she hang on to the Philippines upon one pretext or another? Does not the exclusion of other nations from this hemisphere impose upon America the moral obligation to keep away from the other? Why should America insist upon the open door in the Orient when she is determined to close to the Orientals not only her own door but the doors of her neighbours? Is not the Open Door for China a clever camouflage for a selfish scheme devised to advance American interests in the Far East? Is not America, conscious of her increasing power and prowess, inclined to act in international affairs in wilful defiance of the susceptibilities of other nations? Such questions are constantly asked on the other side of the Pacific, especially in connection with the issues between Japan and the United States. An analysis of these issues will serve to explain why such questions are on the Japanese mind, and will reveal something of Japan's real feeling towards America.

---

* Through special arrangement between the author and the *Calcutta Raview* we are able to publish this article, which is being published in the *Harpers Magazine*, New York. This article gives the Japanese view of certain phase of American diplomacy and is highly instructive.—*Ed. C. R.*

II

Roughly speaking, there are two main issues between the two countries. The first is the immigration question reopened rather than settled by the Japanese exclusion clause of the Immigration Act of 1924. Whatever be Washington's complacent opinion to-day, Tokyo does not regard the ungentlemanlike scrapping of the "gentlemen's agreement" by Congress as a closed incident, but is biding its time intent upon approaching the American Government at a propitious moment. Then there is the question of possible conflict of Japanese and American interests in the Far East, especially China. The establishment of America as an Oriental Power through her occupation of the Philippines inspired in the Japanese mind a genuine fear that the United States, lured by the star of empire had embarked upon a policy of expansion, if not aggression, in the Far East. Later events have served to intensity rather than alleviate this apprehension.

"Our vital interest," wrote ex-President Roosevelt to President Taft in 1910, "is to keep the Japanese out of our country and at the same time to preserve the good will of Japan." Roosevelt believed this the only way to keep the peace of the Pacific, and was solicitous that his successor in the White House should follow the same course. How was it possible to harmonize two propositions so diametrically opposed to each other—to close America's door to the Japanese and to preserve their friendship? Yet Mr. Roosevelt was fairly successful in performing this delicate feat. His formula was simple. First, he recognized that Japan, overpopulated and devoid of natural resources, must find a breathing space—her place in the sun—outside of her narrow precincts, and that America and other "white" Powers, barring out Japanese immigration, must in fairness acquiesce in Japan's inevitable expansion on the Asian continent, especially in Manchuria and Korea. Secondly, Roosevelt, sympathizing with Japan's susceptibilities, did not subject her to such open humiliation as exclusion by statute or by formal treaty, but accepted Japan's informal, confidential pledge that she would of her own accord keep out of America her nationals of the laboring class—an honorable agreement between gentlemen. The formula satisfied Roosevelt's conscience—his sense of the square deal. But the more important question was whether it satisfied Japan as well. Had she, smarting under a discrimination so thinly, if politely, disguised nursed a grudge against America, Mr. Roosevelt's object would have fallen far short of attainment.

To be frank, Japan accepted, or rather suggested, the "gentlemen's agreement" with reluctance. She would not have acquiesced in it—not so readily at any rate—had it not been coupled with Roosevelt's tacit promise to smooth her way in Korea and Manchuria. As the years passed, however, Japan reconciled herself to the inevitable, and has eventually come to believe firmly and without reserve that the gentlemen's agreement is the wisest and the most honorable which could under the circumstances be devised. And why, after all, should she think otherwise? From the beginning of her intercourse with America Japan pursued a policy by no means encouraging to the exodus of her nationals to American territories. To her it is not the closing of America's door that really matters, but rather the way of closing it. You could not slam the door in the face of your neighbor without offending him. But if you closed it politely, bidding him good-bye in a neighborly fashion, the rebuff would not be so stinging. This, in a homely way, explains the gentlemen's agreement.

Japan, though willing to restrict emigration voluntarily and without compulsion, has consistently taken the stand that open discrimination against her nationals by a formal treaty with, or by a domestic law of, any foreign nation with whom she is on equal terms is incompatible with the prestige and dignity with which the Powers have by common consent clothed her. If international good manners and courtesy mean anything—if they are of any value in promoting peace and good will among nations, this Japanese contention is worthy of respect. It was in appreciation of this point of view that Mr. Roosevelt accepted the gentlemen's agreement, and that the Taft administration in 1911 eliminated from the treaty with Japan a chance providing for the exclusion of Japanese laborers. England, too, revised her treaty with Japan in 1911, unconditionally providing that "the subjects of each contracting party shall have full liberty to enter, travel, and reside in the country of the other," and that they "shall in all that relates to travel and residence be placed in all respects on the same footing as native subjects." Thus Japan was placed, at least before the world, on a plane of equality with the Powers of the

West. If she entered a separate agreement, restricting the emigration of her nationals to the United States or Canada, that was entirely her voluntary act—the gentleman's courtesy to his neighbors. True, she recognized unreservedly the binding force of such "private" agreements as between the parties concerned, but as for the world in general, it was not expected to recognize their existence. The world, on the other hand, was asked to ignore the "gentlemen's agreement," recognizing only the treaties which placed Japan on equal terms with the leading Powers. Japan, in short, looks upon the emigration question as one of honor, and not as a question of matreial interest or benefit. Herein lies a radical difference between the Japanese claim and the European clamor in regard to immigration to America.

All the Secretaries of State since Mr. Elihu Root have recognized the logic and justice of the Japanese contention. They have believed the acceptance of that contention to be the securest bulwark against Japanese immigration. When the Japanese exclusion clause of the Immigration Law of 1924 was being discussed in Congress, Secretary Hughes, with the obvious support of President Coolidge, argued that it was "quite unnecessary even for the purpose for which it was devised." It was estimated that the application of the general quota restriction to Japanese immigration would admit only 100 Japanese as immigrants—a measure tantamount to total exclusion. Yet Japan was willing to accept it because it would place her, at least technically, upon a plane of equality with the nations of the West. She was, moreover, ready to continue the gentlemen's agreement, with more stringent provisions, if necessary, thus affording a twofold control over Japanese immigration. Could a more rational, more sensible proposal be conceived?

When Congress spurned this proposal and flung the Japanese into the fold of excluded, and by implication inferior, races, Japan was in a quandary. Here was a great legislature, the "greatest and best in the world" as many an American would call it, flying in the face of logic and international decency, and parading its authority as if proclaiming to the whole world, "Look at me!" How could it be possible? The Japanese were puzzled. They could not believe such a thing possible. When they had to admit that the thing did happen, their feeling toward America was one of contempt and revulsion. They thought the American people steeped in materialism and incapable of appreciating the meaning of honor or of good manners. Could the America which scrapped the gentlemen's agreement without so much as consulting the other party be the same America which went to war because Germany treated solemn compacts as so many scraps of paper? The incident nullified for the most part the happy effect of America's magnificent generosity to Japan's earthquake-stricken millions. Indeed, many a Japanese began to ask, as he is still asking: Is this generosity an expression of genuine sympathy, or is it but another manifestation of the vulgar American idea that money can do anything and everything? In such questions one finds the explanation, perhaps, of what Ambassador Hanihara meant by the possible "grave consequences" of statutory exclusion. The pettifogging exploitation of this innocent phrase as a "threat of war" served to lower the Japanese estimation of American intelligence. The unfortunate Ambassador, taken to task alike by Americans and by his home Government, left Washington like a gentleman without explanation or apology. He was made the goat for an act for which he alone was not responsible.

But let bygones be bygones. It is more essential to consider what Japan will do about the immigration question. We have said that she regards it as a pending issue. True, she does not intend to press for its solution at this time, but she does not want the American Government and people to regard it as a closed incident. She is anxious that her relationship with America should be one of unalloyed friendliness, and she believes the revision of the exclusion clause essential to the re-establishment of that happy condition. In her endeavor to attain this end Japan will always be patient, but her patience should not be taken for acquiescence. She is confident that sooner or later opportunity will present itself for the readjustment of the situation. She is encouraged in this hope by the fact that the White House and the State Department objected in 1924 to statutory exclusion of the Japanese as unnecessary and unwise, and that so many American publicists and educators still regard it as a colossal blunder.

It is, of course, idle to presume, as some international prophets do, that Japan will go to war for the redress of the immigration grievance. One may rest assured that Japan will never fight American on the sole score of immigration. Our militarists and navalists, our "patriots" and jingoists would not talk so plainly they might even declare that the sword is the only means to cut the Gordian knot ; but deep down in their hearts even they know that the immigration question, especially as Japan understands it, is not one which can or must be settled by war. For the question, as we have seen, involves no serious material interest—certainly not a matter that affects Japan's national existence. She has iterated and reiterated her decision not to send immigrants where they are not welcome, and has voluntarily lived up to that decision. The question is essentially one of honor, and modern nations do not go to war where little or no material interest is involved. Only sheer madness can drive Japan to war against America when she knows that, whatever the outcome of such a conflict, she can never hope to send immigrants without restriction to these shores. Nothing short of downright seizure and permanent occupation of the Pacific slope will enable Japan to colonize that region to an extent to alleviate the population pressure at home. Not even the wildest of Japan's fire-eaters dream such a wild dream.

III

So much for the immigration question. The more important question is the possible conflict of American and Japanese interests in the Far East. Does America stand in the way of Japan's natural and inevitable economic expansion on the Asian continent ? Does she willfully and deliberately endeavour to checkmate every advance the Japanese may make in that direction ? Here is a question which involves Japan's very existence—a question upon the answer to which hinges Japan's life or death. If the day ever comes when Japan is convinced that America is driving her to the wall, she will not hesitate to cast the die, staking her all upon the outcome of an armed conflict. Nor are the Japanese entirely hopeless as to the issue of such a war, for it will be purely a war of self-defence to be fought close to her home land. To Americans such statements may sound extravagant and fantastic, but the fear is genuine and general among the Japanese that America is pursuing a policy calculated to condemn them to suffocation and stagnation.

To appreciate this feeling we must take a glance at Japan's plight owing to dearth of natural resources, over-population, declining food production, and exhaustion of arable land. The average density of population in Japan is 397 per square mile. Leave Hokkaido (North Island) out of consideration and the density increases to 486. Compare this with corresponding figures for other congested countries. Belgium, with its 659 inhabitants to the square mile, heads the list. Holland, with 474 per square mile, and England, with 370, come next, followed by Italy's 316, Germany's 310, and France's 193. China, including her outlying territories, has only 70 people to the square mile. What China needs, in order to relieve congestion in certain sections, is a better system of transportation, coupled with a sound and honest government. Of this a convincing proof is Manchuria into whose vast undeveloped agricultural regions hundreds of thousands of Chinese immigrate every year over the rail roads built by the South Manchuria Railway Company, a Japanese concern. On the other hand, Japan's real difficulty cannot be judged from the density of population alone. We must remember that she has no colony where she may send her surplus population, or where she may find raw material for her growing industries. Neither Manchuria nor Korea offers a practical outlet for Japan's surplus population. In Manchuria the Japanese, like other aliens, are not permitted to settle, except in the insignificant railway Zone. Korea, with 199 inhabitants to the square mile, precludes Japanese immigration, for close contact, between a dominant and a "subject" race is certain to breed trouble. Remember also that the Japanese, by the United efforts of Western nations—America, Canada, Australia, and even Africa under "white" rule—are denied the common privilege of immigrating to any of the countries where the best opportunities await honest workers.

The topography of Japan virtually consisting of volcanic ranges, is such that only a very small percentage of her land area is adapted to cultivation, and this small percentage has long since been exhausted. Some years ago the Japanese Government made an extensive investigation into the practicability of extending the area of farm land. The conclusion was that the country offered no new land which could be profitably cultivated. Japan's agricultural land amounts to 26 per cent. of the total area as compared with England's 77 per cent. Italy's 75, France's 69, Germany's 64, and the United States' 46. Driven by necessity the Japanese have cultivated their lands so intensively that even the most painstaking fertilizing process has been unable to stay the natural operation of the law of diminishing return. Thus Japan's soil has long since ceased to yield enough food to feed her own population. The only salvation, perhaps, lies in the industrialization of the country and the extension of her trade abroad. But here again Japan faces a great difficulty in the lack of raw materials, especially three essentials of modern industry—iron, coal, and oil. She produces little or no cooking coal indispensable to the steel industry. Of oil she produces only forty or fifty per cent. of what she consumes for industrial purposes. For iron and steel she relies almost entirely upon foreign supplies. Unless she finds unhindered access to the sources of such materials, her fate cannot but be stagnation, inanition, and ultimate decline.

Here is the explanation for Japan's impelling desire for economic expansion across the seas. To her it is a necessity far more urgent than, for instance, expansion in Mexico or in the Philippines is to the United States. The Americans, one may reasonably presume, could stay at home, if they would, without suffering discomfort, much less inanition, for their own natural resources and their home market are immense. The Japanese simply could not stay at home—they must go abroad to find food and clothing, coal and iron, oil and rubber, and what not. To America, foreign expansion is a luxury; to Japan it is an absolute necessity, a matter of life or death. Does America understand and sympathize with this Japanese situation? Once in a while we hear American travellers returning from the Orient declare that Japan has a great deal of undeveloped lands—the millionaire's lamentation over the "wastefulness" of the work-a-day folk. Aside from such superficial observers, the Americans as a nation have little or no understanding of Japan's predicament. Mr. Thomas A. Edison at the time of the Washington Conference, published the opinion that the Powers should agree to let Japan buy a part of Siberia, paying for it in bonds jointly guaranteed by them. "I am certain," he said, "that to help Japan get new and large area on which to live would be far cheaper than to build worships with which to fight her." Only a man of vision can advance such a view. The average American lifts his hands in holy horror at the suggestion that Japan be permitted to buy a section of Manchuria or Siberia. He has forgotten the slogans of his sires: "fifty-four forty or fight!" "The whole of Oregon or none!" "The re-occupation of Oregon and Re-annexation of Texas!"

Even Roosevelt's mild policy not to stand in Japan's way in Korea and Manchuria was not appreciated by his countrymen—not even by his immediate successor. "After I left office," he deplored, "a most mistaken and ill-advised policy was pursued towards Japan, combining irritation and inefficiency." Had Roosevelt been in the White House and exercised controlling influence over his party in 1916-19, the Chinese question with Japan's interest therein, might have been handled somewhat differently from what was actually done at Washington. It was indeed the irony of fate that in 1917 the Democratic Administration should virtually adopt Roosevelt's Far Eastern policy by entering into what was known as the Ishii-Lansing understanding, which recognized Japan's special position in Manchuria and Inner Mongolia, while the Republican Party had long before reversed that policy, and was instrumental in nullifying the Ishii-Lansing agreement and in dislodging the Japanese from Shantung. In the first year of the Taft Administration Secretary Knox abruptly proposed that the railways in Manchuria be internationalized, utterly disregarding Japan's position there secured after a sacrifice of a hundred thousand lives and a billion dollars in a war of self-defence against the northern collossus. Coincidentally, coteries of Americans launched one scheme or another calculated to undermine Japanese enterprise in the same region. In the years immediately following, rumours of Americans obtaining huge concessions in other sections of China were constantly heard, including a project to build for the Chinese Government a navy yard at Foochow (not far from the Japanese Island of Formosa) with certain privileges for the American concessionaire. These, far more than the anti-Japanese agitation in California or the exclusion of Japanese laborers, prejudiced Japan against America. When the Japanese in self-protection took the necessary steps to nip such schemes in the bud, a vitriolic propaganda was launched in America, accusing Japan of monopoly, aggression and usurpation. In reply the Japanese charged America with dollar diplomacy and economic imperialism. It was a period of bitter recrimination.

IV

Not content with pursuing Japan on the other side of the water, America hounded the Japanese, so it seemed, on this side also. I refer, not to the exclusion of the Japanese from America's own soil, but to America's apparent determination to keep them out of certain countries outside of her jurisdictton. It is obviously in deference to this American resolve (noi to say in response to American guidance) that Panama has enacted an Oriental Exclusion law. In recent years the idea of "Pan-American solidarity" against Asiatic peoples has been quitely fostered at Washington and subtly propagated in the Republics to the Southward. If no resolution embodying this idea was not presented to the last Pan-American convention at Santiago, it was because a certain South American delegation or delegations dissented from it. It is indeed doubtful that Latin America, particularly "A B C," will, in this respect, meekly follow American lead at the expense of the good will of the Orient, especially Japan: Meanwhile, the Japanese are subtly warned not to settle in Mexico or in the smaller countries further south. If a Japanese syndicate, a purely private concern, tried to lease a tract of land for farming purposes on the other side of the Mexican border, pressure would immediately be brought to bear upon it to frustrate the project. If a party of Japanese fishermen attempted to set up a fishing village on the Pacific coast of Mexico, it would be denounced as "a scheme to build a Japanese naval base" in violation of the Monroe Doctrine. It was just such an innocent attempt which caused the late Senator Lodge to put through a Senate resolution, declaring that the United States could not see without grave concern the acquisition of any harbor on the American continent by a foreign corporation "which has such ralation to another government, not American, as to give that country practical control for military or naval purposes." The Monroe Doctrine, with its meaning thus stretched, can, and will, block every Japanese economic enterprise of any importance on the two continents of America. All that the United States has to do to accomplish this end will be to announce, dogmatically and arbitrarily, that such and such Japanese concerns about to launch a business enterprise in Central or South America have secret relations with the Japanese Government. Americans seem to labour under a peculiar hallucination, linking every enterprise by private Japanese individuals or concerns with the Japanese Government. The other day I saw a Manila dispatch to the American press stating quite insinuatingly that on Mindanao Island a Japanese Company "said to be closely associated with the Imperial Government" had been developing the hemp industry. This "semi-governmental" Japanese company is in all probability Mitsui or Mitsubishi, a world-famous business house which needs no govermental help for its enterprises. To us this "Japanese menace" in the Philippines is just another device to prolong indefinitely American rule in the islands.

To the Japanese the Monroe Doctrine thus operating is an eternal puzzle. If we are to believe American school-books or Fourth-of-July orations, it is an altruistic, humanitarian doctrine, maintained solely in the interest of America's neighbors from Mexico to Argentina, who would be easily victimized by cunning Orientals or wily Europeans if she didn't look after them. Few on the other side of the ocean will accept such a theory. For while the Monroe Doctrine brooks no idea of the Japanese building railroads, operating mines, or even developing agricultural land in Mexico or Nicaragua or Panama, it has no qualm in advocating American enterprises in Korea or

Manchuria, in Siberia or China. We have already had a glimpse of what America attempted to do in Manchuria and in other parts of China. But we need not go so far back, for we have close at hand a problem more aptly illustrating the one-sided, or, to use the Chinese diplomat's favorite expression, "unilateral," nature of the Monroe Doctrine. This refers to the American-Japanese-Chinese controversy over radio enterprise in China—a dispute which has been pending for five years and of which no solution is as yet in sight. In 1918 a Japanese firm, Mitsui & Company, signed a contract with the Chinese Government to erect a 500 kilowatt radio station at Peking for foreign communication. It obligated China for thirty years to allow no other party to erect a similar station. This precaution was taken to ensure the projected station against the loss certain to result from free competition. In view of China's undeveloped business condition one high-power station was deemed sufficient for foreign communication, at least for some years to come. Even the United States has but one such station on the Pacific coast.

When work on the Peking station was well under way, that is, in 1921, the Federal Telegraph Company of California secured from the Chinese Government a contract to build five radio stations, one of which, to be located at Shanghai, was to be twice as powerful as the Peking plant. This naturally brought forth Japanese protest. The British and French firms, which had obtained a concession for domestic (not foreign) radio communication in China, also objected to the American concession which included both foreign and domestic communication. In 1923 the Federal Telegraph Company, presumably for financial reasons, transferred its China concession to the Radio Corporation of America. There is reason to believe that if the Radio Corporation were free to talk over the matter with Mitsui, the question could be solved without difficulty. For the Japanese firm has long since signified its intention to accept a plan suggested by the Japanese

Government in the interest of international harmony. Inasmuch as the Peking station, completed more than a year ago, stood repeated tests for overseas communication, this suggested plan would make that the main station, erecting additional stations only as necessity arose. The Peking plant moreover, would be turned over to China and would be operated by the Chinese authorities (instead of by Mitsui as originally contemplated) under the necessary supervision of an international board in which the Chinese Government and all the foreign firms having radio concessions in China would be duly represented. This principle would be applied to other stations which might be built in pursuance of the various concessions pooled under this plan. In short, the plan would substitute international co-operation for cut-throat competition. As a matter of fact, Japan is not the originator of this idea ; Mr. Owen D. Young, Chairman of the Board of Directors of the Radio Corporation, at the Washington Conference, urged much the same idea upon the American delegation. We may, therefore, reasonably presume that Mitsui and the Radio Corporation could easily settle the matter if the latter were only allowed a free hand. As for China, she is willing to accept the Japanese plan if the American Government would let her. But the Government at Washington, acting presumably upon the belief that America should secure an American-controlled means of communication to China, rejected Mr. Young's suggestion at the Washington Conference and objects to the Japanese plan now.

Of course, it does not argue its case in such naked words. It finds in the Open Door an argument plausible and euphonious. The question, then, is whether the Mitsui contract encroaches upon the open door principle. To begin with, the award was made as a result of open competition. In the second place, the Washington treaty of 1922, upholding the open door in China, provides an exception to the general principle where monopoly is deemed "necessary to the conduct of a particular commercial, industrial or financial undertaking."

The International Conference on Electrical Communication held at Washington in 1920 also justified monopoly in cable or radio communication "where the probable traffic would not be sufficient to yield a fair return upon the capital invested in more than one system for the operation of the service in question."

But the Japanese, especially the average Japanese, does not invoke such technical arguments. Rather he would say to America: If you want the doors of Asia open, open your own doors and the doors of your neighbors who no longer recognize you as their guardian! Put yourself in Japan's position and you will understand the Japanese feeling. Suppose a Japanese firm obtained a concession to erect a high-power radio station in Mexico or Panama. What a hue and cry there would be in Congress and in the American press! Can you not see why some Japanese think the Monroe Doctrine a dog-in-the-manger scheme, and the Open Door principle a tool of aggression?

V

It is, of course, idle to presume that a single case like the radio controversy will jeopardize Japan's friendship with America. The danger lies in the indefinite multiplication of similar cases. And there is no assurance that American policy will undergo a material change in the conceivable future. On the other hand, as the Japanese sees it, indications are not lacking that the United States, conscious of her growing political influence and her unlimited financial and economic resources, will push her interest in the Orient with greater vigor. Japan knows it futile to oppose this inevitable onslaught, and would rather co-operate with America for the economic development of the East, if only fair and reasonable basis could be found. She flatters herself that owing to geographical proximity, cultural similarity, and linguistic and other advantages she has greater facilities than the Americans in understanding China and in conducting business with the Chinese. She believes, therefore, that team work between Americans and Japanese in the Chinese field would be mutually beneficial—certainly far more desirable than irritating and ruinous rivalry. Even in Manchuria the Japanese are no longer so sensitive about introducing American capital as they were ten or fifteen years ago.

What is more important, Japan's Chinese policy has in the last four or five years been increasingly liberal, with the result that China's feeling towards her has become decidedly friendly. Japan was the first to carry out the provisions of the Washington agreements. At the international tariff conference at Peking she was the first to propose tariff autonomy for China. She has co-operated with China at the opium conference, and has consistently urged the reseating of China at the Council table of the League of Nations. These and other friendly acts have found a favorable reaction. For the first time in China's history Japanese exports to her territory have exceeded those of Great Britain. Even in the present maelstrom of anti-foreign agitation in China, Japanese shipping and Japanese trade suffered little. By co-operating with Japan, then, America need no longer prejudice the Chinese friendship she has so long enjoyed. Some Japanese even believe that to-day the Chinese are friendlier to Japan than to America.

And yet it is quite possible that the United States, confident of her ability to outstrip all her rivals by sheer force of unrivaled resources, would play a lone hand. America is powerful. She can defy the whole world if she will. She is in a position to build the mightiest armada ever afloat. She is prepared, should the necessity arise, to organize and train the greatest army that has ever taken the field. America, in short, has become the mistress of the world. Is she awake to the moral responsibility—the duty of *oblesse oblige*—which must accompany such a unique position of power and influence? Japan looks to America, not for charity, but for the fair play and the just co-operation which, after all, are the securest foundations of international friendship. Grateful she will always be for all the princely generosity America has extended to her, but she would rather forego the privilege of accepting it if it were offered in place of justice and equity.

K. K. KAWAKAMI

THE WINNING FAITH

The tender child
Wins half the world in hope, the other half in love,
Croons like a dove
And finds a loving heart still panting for it wild,
With sweetest hopes and dreams in all its corners piled.

The wavering youth
Doth lose one half in fear, the other half in doubt,
And looks about
For self-forgetful pity and the honest truth
That dreams as nobly as it boldly acts in sooth.

The heroic faith
Wins both the worlds for ever with large-souled
generous fears,
And happy tears
For soul redeemed through suffering nobly borne in death,
For mighty tempest's strength in a virtuous breath.

NALINIMOHAN CHATTERJI

MASSIVE INFECTION BY TUBERCULOSIS

It can be affirmed without fear of contradiction that the last word on the subject of Tuberculosis has not yet been said. Beliefs which were held as rank heresay in former times have now become truths, and as years roll by, opinions which were believed to be absolute truths are now found out to be, at best, half truths. For example, Tuberculosis infection in man in endemic form was formerly believed as originating from tuberculosis infected cattle ; man to man infection was believed to be a rarity. The opinion that reverse is the truth, as every one knows nowadays, when given expression to, by Robert Koch at the International Tuberculosis Congress at Washington, acted as the bursting of a bomb-shell, so much was the prevalent view at that time in opposition to this view. Similarly, the opinion that Tuberculosis is an incurable disease, like cancer, was universally held, so late as the last quarter of the last century. The marvellous results achieved at Nordach Sanatorium in Germany, completely changed this outlook, and as a consequence thousands of sanatoria after the model of Nordach were soon established at the top of high hills or at sea coast throughout the civilized world. Then the pendulum began to swing the other way. With it were ushured in thorough-goers, who pinned their faith only on elevation of not less than 6000 feet, and pine forests for cure of their Tuberculosis cases. As a counter-blast to this, came the advocates and originators of the factory-in-the-field and Papworth colony systems, where pure air of mountains and pine forests did not play their part at all for amelioration of the condition of Tuberculosis cases accomodated there ; in these the ordinary fresh air, be it of the hills or the plains and rest and freedom from anxiety due to negative bank balance, which have got great influence on the metabolism of cells of the human system which contributes and helps the immunisation process, have got their part to play. Then came a period of retrogression. Basing their conclusion from the results of chemio-therapy on protozoal diseases, a number of people have introduced on false analogy chemio-therapeutical preparations such as a concoction of Cod Liver Oil and Sodium Salt, or some organic preparations of gold (Sanocrysin) or colloidal preparation of Calcium, as specifics for treatment of Tuberculosis cases. Fortunately for the profession, the majority has not lost their faith on immunisation process for arrest of symptoms of Tuberculosis cases. The advocacy by Calmette of injection of a virulent strain of living tubercle bacilli to all non-infected new-born infants to protect them from dangerous infection by Tuberculosis later in life, is on this line. Similarly is the finding of racial peculiarity of mortality from Tuberculosis: those nations which have got Tuberculosis among them for a long period, in getting Tuberculosis, get it in more or less symptomless condition, whereas individuals of those nations which are free from it, when they get it, die of acute generalised Tuberculosis, there being varying gradations between these two extremes, according to the period of Tuberculosis present among them. This is entirely due to the process of immunisation. This immunisation is brought about by injestion of Tubercle bacilli in the system in graduated dosages. One can understand that reverse can happen if this injestion of Tubercle bacilli takes place in intense doses or in irregular doses—instead of immunisation, hyper-sensitiveness will take place. The patient suddenly developing acute symptoms on injestion of a provocative dose, as in the case of anaphylaxis. This goes by the name of massive infection. These cases occur in connection with intensive infection.

All the materials for my paper are got from the cases of Tuberculosis which attend my clinic situated in Calcutta—none being derived from any instititution. Most of the cases attend my clinic as ambulatory cases, during a febrile stage to receive treatment. Many live in villages outside Calcutta in their own houses, a large number are inhabitants of Calcutta. Among the cases are included also the febrile cases who are not allowed to move about. They live in thir own house. The period during which these observations have been carried out extend over 22 years and the number of cases observed by me from which the conclusions are drawn go well beyond 15,000. It is necessary to state that the sheet anchor of the treatment adopted by me is perfect rest during pyretic period, fresh air as obtainable in the plains, graduated excerise and injections of doses of tuberculin under strict guidance of temperature, weight and examination of physical signs. It is to be understood that in following this line of treatment, I have no intention of belittling the benefits which is likely to accrue from pure air of hill tops or sea. But one factor on which the advocates of sanatorium place very little importance, namely, the mental factor dependent on care and anxiety of life due to pecuniary difficulty which the stay in hill-tops increases by making a big hole in their already attenuated purse is the one which I have found to be the biggest factor which one have to think of and provide for in treating cases of Tuberculosis and is the pivot point which has induced me to adopt this line of treatment. This is specially the case when one takes into consideration the longevity of Tubercle bacilli in the human system—being not two or three months or but ten or twenty years. Consideration of these point have given origin to the factory-in-the-field and Papworth colonies in England, where anxiety of life due to pecuniary difficulty has been got rid of by the patients being allowed to earn their livelihood in the factories situated in the fields. The method I have adopted is the result of reasoning on similar lines and my results compare favourably with those obtained by institutional treatment in this country. Besides, I have got the advantage in drawing my conclusion from proper data, as I got the chance of seeing the cases or getting information of majority of them, whether they get relapse, or remain symptomless or die of it, after the lapse of periods varying from 2 to 22 years—a thing not possible in an instituion.

In treating these cases, I found a certain number of cases, which though being uncomplicated by diabetic or alcoholism, or the disease setting in after delivery and though a pyretic yet do not re-act to treatment at all and so form a class by themselves. Gradually I came to find that the explanation of many of these being refractory to treatment is to be found in the manner that they get the infection. Most of them belong to families which are tuberculous. These are what we call massive infection cases—they have become what we call hyper-sensitive.

Report of Cases. I was consulted by a gentleman who lost, in the course of three years, his three grown up sons and one daughter-in-law, from Tuberculosis, to find out means for rescuing his youngest son aged about seventeen from the clutches of this terrible disease, as he was almost sure that he would die, like his brothers, of this disease. At that time the boy showed no evidence of Tuberculosis—there was no fever, no haemoptysis, no cough, and no loss of weight. Von Pirquet showed absolutely no re-action. As he was a student in one of the schools of Calcutta, I suggested that the boy should be educated in the Agricultural College at Sabor where he would get the advantage of pure air and sunshine, so that even if he had imbibed Tubercle infection in his system, stay in the open air incidental to agricultural occupation, would ward off the danger which was looming before him. Nine months after his stay at Sabor, he got what was diagnosed as Typhoid fever, but pleurisy set in ; from this, combined with the terrible family history, the case was diagnosed as Tuberculosis. After two months continued fever, slow fever rising not more than 99 degrees set in. He was brought to Calcutta. At that time I found, except pleurisy, no affection of the lungs. He was markedly emaciated. I tried tubercul in treatment with perfect rest. As no benefit accrued out of it, he was sent to Madhupur. He passed away, while there, without getting any lung lesion or any febrile reaction—he simply dissolved away as it were.

Second case. A lady was brought to my clinic by her husband for examination, as to any evidence of Tuberculosis, and for treatment as early as possible—as he suspected it, nay, almost sure of it, as several of their children died of Tuberculosis, the last one a fortnight previously dying of tuberculor meningites. At the time of examination the lady had, barring this history, no evidence of tuberculosis—no fever, no cough—no history of haemoptysis. As I found nothing to suggest Tuberculosis, I could not suggest anything in the shape of treatment, Two weeks later, I was asked to see her, as she was suffering from continued type of fever which the husband asserted was Tuberculosis, but I could not detect any symptoms to suggest it. Four weeks later, slight cough appeared—chest examination showed only a few rales here and there. As those were no expectoration she was made to bring out a little phlegm which on examination showed Tubercle bacilli. She died about a month after this, the lung symptom not developing very much.

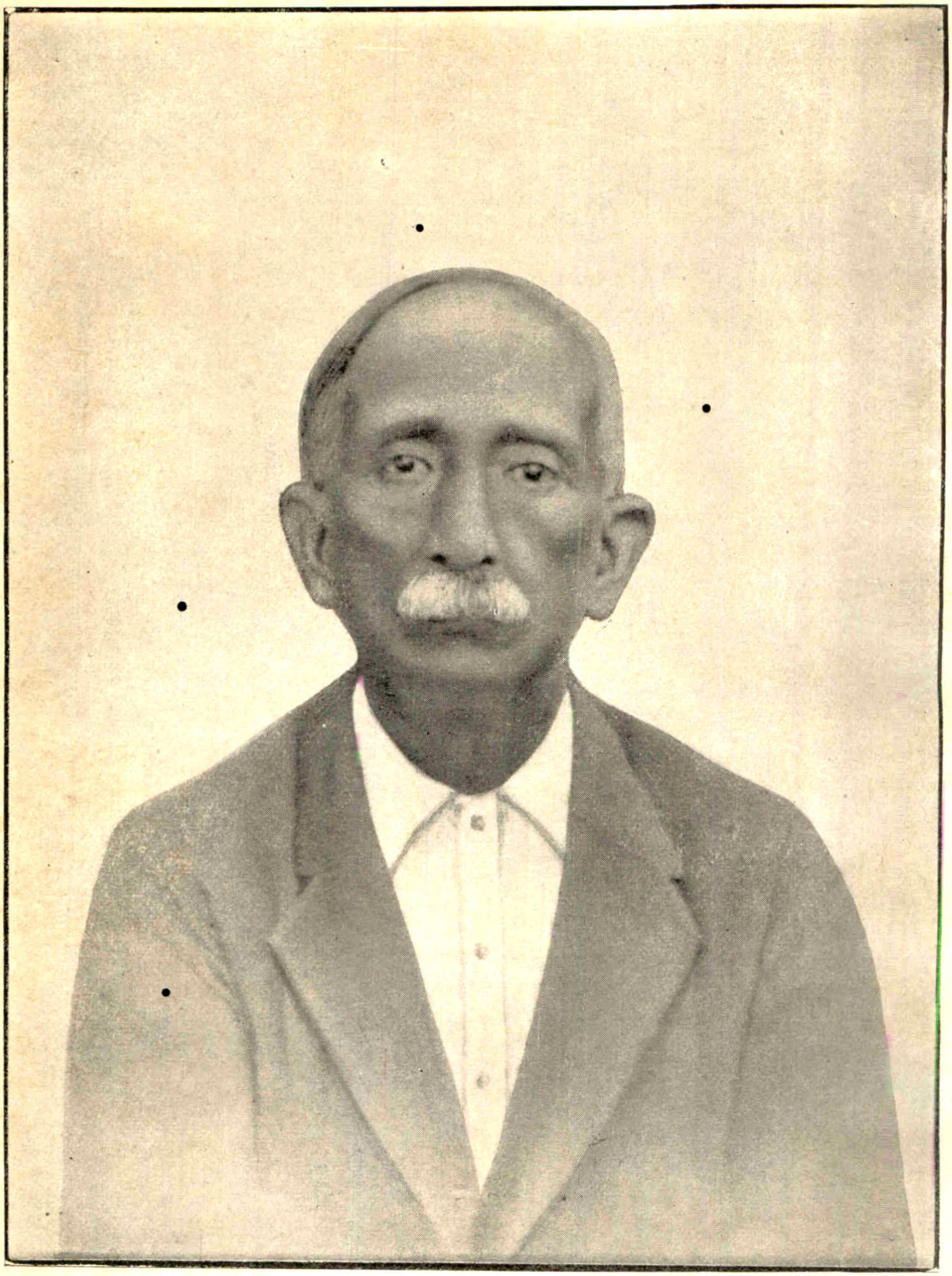
Third case. A Mohammadan family living in Calcutta was literally decimated by Tuberculosis, altogether fourteen fatal cases occuring in the family. At the time when the 11th and 12th were suffering and not dead and the 13th and 14th were apparently healthy, I came to know of the family. The 11th case was a boy of 10 years. He pined away with ill-defined chronic fever, simulating K. A. (he had enlarged spleen at time of his death, no physical sign appearing—he was so emaciated as to look like a mummy. The 12th died of ordinary lung symptoms. The 13th case I did not see, but was diagnosed as typhoid fever, but which, I believe, was not the case. The 14th case was a healthy robust man, on whom fell the responsibility of maintaining this rapidly diminishing family. He several times got himself examined by me for finding out signs of Tuberculosis. He gave at the times of examination a history of slight haemoptysis three years previously. I could not make out any time during my close observation of this man extending over a year any evidence of Tuberculosis. Von Pirquet was negative. A course of tuberculine treatment was given, but without much apparent benefit. Nearly nine months after this course, I was called in to see him at his house, for a complaint which I could not remotely connect with Tuberculosis. He was suffering from gastro-intestinal inflamation with diarrhœa, vomitting and fever. The extremities were cold. Chest examination showed slight signs of bronchitis. He passed away without being able to recover from this collapse.

The above three cases will suffice to illustrate what is meant by massive infection—in all these cases absolute want of all efforts at recuperation by the system is the predominant sign—the sudden giving way of the system is also remarkable—the patients remaning up to the appearance of the symptoms in good health, though they have imbibed the infection, two or three or four years previously—the infection not presenting the ordinary metabolism of tissue cells. These cases stand in marked contrast to the Tuberculosis cases, in whom even when there is a good amount of lung lesion signs such as a cavity in the lung, yet in whom this hypersensitive condition does not supervene. The occurence of these phenomena is comparable to anaphylaxis in which introduction of foreign proctine in one way helps in increasing immunity whereas when it is introduced in another way catastrophic anphylactic symptoms set in.

Now it is necessary to mention, that mortality from Tuberculosis is largely to be attributed to the advent of these massive infection cases. As there is no means of making out at the out-set from examination of the cases which are of this type, the uncertainty of prognosis of Tuberculosis cases from examination of the patients alone is due entirely to the advent of these cases. Treatment which suffices to heal many cases of Tuberculosis, even at the late stage of the disease, is found to be absolute failure in some cases, even when begun early and this is entirely due to this type of cases.

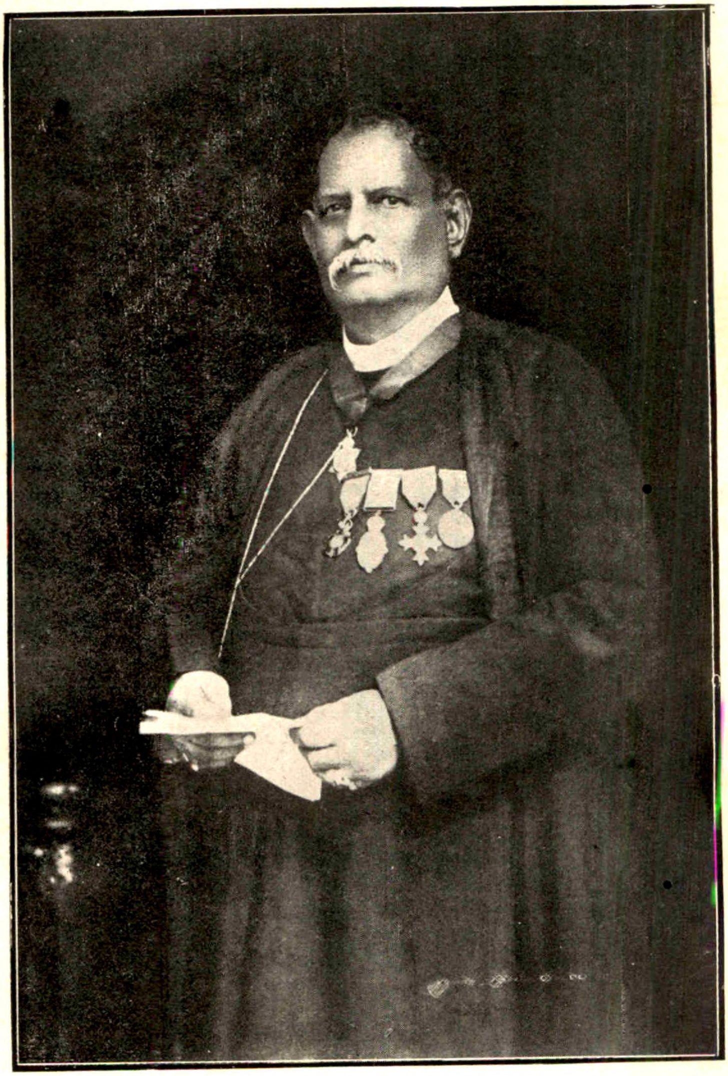
It is obvious from the above that to prevent occurence of this type of cases, is to prevent their repeated infection—the only remedy is the break of the family. As in this country, preventive action against Tuberculosis is in an elementary stage, it is not possible to suggest any means.

G. C. CHATTERJEE



ABINASH CHANDRA BOSE
(*Controller of Examinations* : *1917-1926*)

POST GRADUATE COUNCIL
READING LIBRARY
CALCUTTA UNIVERSITY



SIR KAILAS CHANDRA BOSE

Ourselves

THE LATE RAI A. C. BOSE BAHADUR.

Death took away from our midst Rai A. C. Bose Bahadur, the Controller of Examinations of the Calcutta University, on the 11th December last. The tragic suddenness of death by cyncope was due, undoubtedly, to the severe strain to which he subjected himself during all these years that he devoted to the cause of learning in this University. A brilliant student, a mathematician of repute, a successful administrator and, above all, a gentleman, Mr. Bose was held in high esteem by all those who ever came in intimate contact with him. His liberality, we are told, leaves his family utterly destitute and we trust the Senate of the Calcutta University will find it possible to pay to the bereaved family the gratuity which would have been his due.

* * *

THE LATE SIR KAILASCHANDRA BOSE.

Sir Kailas's death removes from our midst one of the landmarks of our country. A distinguished citizen who served the State in various capacities as a Justice of the Peace, as a Municipal Commissioner, as a member of the Plague Commission, an inspiring medical man, full of vim and energy, he was one of those who took a prominent part in the establishment of the School of Tropical Medicine, served this University as a Fellow for a long series of years and, in spite of failing health, his services to this University received due recognition from H. E. the Chancellor in his recent re-nomination to the Senate. A Kaiser-i-Hind gold medallist in 1909, a C.I.E. in 1910, a

Knight in 1916, an O.B.E. in 1918, Sir Kailaschandra Bose enjoyed the confidence of the Government and the respect of the people. Bengal, and the University of Calcutta in particular, will be poorer by his death and our respectful condolences go out to his bereaved family.

* * *

UNIVERSITY FELLOWSHIPS.

His Excellency the Chancellor has, in recent times, nominated the following Ordinary Fellows of the University :

(1) Mr. Srikumar Banerjee, M.A., Professor, Presidency College, *vice* Mr. T. S. Sterling, M.A., Officiating Principal, Presidency College and consequently raised to the list of *Ex-officio* Fellows, revised by the Government of Bengal under Section 5(1) of Act VIII of 1904.

(2) Rai Bahadur Sadananda Dowera, M.L.C. *vice* Mr. A. C. Dutt, retired.

(3) Nawabzada A. S. M. Latif-ur-Rahman, M.A., Judge, Presidency Small Causes Court, Calcutta, *vice* Khan Bahadur Aminul Islam, deceased.

(4) Professor Jnanendranath Mukherji, D.Sc., Khaira Professor, *vice* Professor Abanindranath Tagore, D.Lit., Khaira Professor of Fine Arts, not re-nominated.

(5) Mr. J. Chowdhury, M.A., Bar.-at-law, *vice* Principal G. C. Bose, M.A., not re-nominated.

(6) Mr. Matloob Ahmad Khan Chaudhuri, M.A., Inspector of Schools, Presidency Division, *vice* Principal Egerton Smith, Krishnagar College, not re-nominated.

(7) The Hon'ble Mr. Justice Bipinbihari Ghosh, M.A., B.L., *vice* The Hon'ble Sir George Claus Rankin, appointed Chief Justice, Calcutta High Court and, consequently raised to the *Ex-officio* list.

(8) Mr. D. E. Roberts, M.Sc., Principal, M. C. College, Sylhet, *vice* Principal F. W. Südmersen, Cotton College, Gauhati, retired.

(9) Major V. B. Green Armytage, I.M.S., Medical College, Calcutta, *vice* Major-General R. Heard, C.I.E., M.D., I.M.S., not re-nominated.

(10) Mr. Charuchandra Biswas, M.A., B.L., *vice* Mr. Surendranath Mallik, M.A., B.L., resigned.

(11) Mr. R. N. Gilchrist, M.A., Labour Intelligence Officer to the Government of Bengal, *vice* Mr. J. R. Barrow, M.A., for sometime Officiating Principal, Presidency College, now Inspector of Schools, not re-nominated.

(12) Professor Sunitikumar Chatterji, M.A., D. Lit., Khaira Professor, *vice* Professor P. J. Brühl, D.Sc., not re-nominated.

(13) Mr. Benoykumar Sen, M.A., Professor, Presidency College, *vice* Dr. D. B. Meek, Director of Industries, Bengal, resigned.

(14) Mr. A. F. M. Abdul Ali, M.A., Keeper, Imperial Records, *vice* The Hon'ble Mr. Justice Zahid Suhrawardy, not re-nominated.

The following Fellows have been re-nominated :—

(1) Dr. Kedarnath Das, C.I.E., M.D., Principal, Carmichæl Medical College.

(2) Rai Upendranath Brahmachari, Bahadur, M.A., M.D., Ph.D.

(3) Lt.-Col. F. A. F. Barnardo, C.I.E., C.B.E., M.D., I.M.S., Principal, Medical College, Calcutta.

(4) Shams-ul-Ulama Khan Bahadur Dr. Maulvi Hidayet Husain, Professor, Presidency College.

(5) Miss G. M. Wright, Principal, Bethune College, Calcutta.
(6) Rev. W. S. Urquhart, M.A., D.Lit., Professor, Scottish Churches College, Calcutta.
(7) Sir Prafullachandra Ray, Kt., C.I.E., D.Sc., Ph.D.

The following gentlemen were elected or re-elected Fellows by the constituencies mentioned against the name of each :

(1) Professor Prafullachandra Mitter, M.A., Ph.D., re-elected by the Faculty of Science.
(2) Mr. Manmathanath Ray, M.A., B.L., M.L.C., re-elected by the Faculty of Law.
(3) Mr. Prabhatnath Banerjee, M.A., A.M.I.E., re-elected by the Faculty of Engineering.

The following gentlemen have been elected Ordinary Fellows by the Registered Graduates of the Calcutta University and the number of votes secured is mentioned against the name of each :—

Mr. Satishchandra Ghose, M.A. ...	470 votes.
Dr. Pramathanath Nandi, M.D. ...	433 ,,
Dr. Narendranath Law, M.A., Ph.D. ...	408 ,,
Mr. Saratchandra Basu, M.A., B.L., M.L.C., Bar.-at-Law ...	374 ,,

Their election requires confirmation by His Excellency the Chancellor.

* * *

ADVANCEMENT OF LEARNING.

In our issue of October last (Vol. 21, no. 1, pp. 169-174) we placed before our readers the correspondence betwen the Government of India and the Government of Bengal, *re* the disposal of the Senate House. The Secretary to the Department of Education, Government of Bengal, has now forwarded the following letter from the Government of India to the Registrar of this University :—

No. B.—6-705.

GOVERNMENT OF INDIA,
DEPARTMENT OF INDUSTRIES AND LABOUR
(PUBLIC WORKS BRANCH)
Delhi, the 8th December, 1926.

FROM
MR. W. R. CHAMBERS,
Offg. Assistant Secretary to the Government of India,

To
THE SECRETARY,
To the Government of Bengal,
Department of Education.

DISPOSAL OF THE SENATE HOUSE AND OUT-HOUSES, CALCUTTA.

Sir,

With reference to your letter no. 572 T. Edn., dated the 7th October, 1926, I am directed to say that, in the circumstances explained therein, the Government of India have now decided that the buildings referred to above should not be sold either to the University of Calcutta or to anybody else.

2. A copy of the correspondence will be forwarded to the Accountant General, Bengal, by the Finance Department.

I have, etc.,
W. R. CHAMBERS
OFFG. ASST. SECRETARY.

* * *

MEDICAL EXAMINATION RESULTS, NOVEMBER, 1926.

Preliminary Scientific M.B.—

The number of candidates registered for the examination was 54, of whom 33 passed, 20 failed and one was absent.

First M.B.—

The number of candidates registered for the examination was 140, of whom 76 passed, 60 failed, one was expelled and 3 were absent.

Final M.B.—

The number of candidates registered for Parts I and II of the examination was 9, of whom 2 passed and 7 failed.

The number of candidates registered for Part I (New) of the examination was 245, of whom 117 passed, 118 failed, one was expelled and 9 were absent.

The number of candidates registered for Part I (Old) of the examination was 2, of whom none passed.

The number of candidates registered for Part II (New) of the examination was 112, of whom 67 passed, 43 failed and 2 were absent.

* * *

THE GRIFFITH MEMORIAL PRIZE, 1925.

The Griffith Memorial Prize for 1925 was awarded to

(1). Dr. Surendranath Sen—New Lights on Maratha History from Portuguese Sources.

(2). Mr. Girijaprasanna Majumdar—Plants and Plant Life as in Indian Treatises and Traditions.

(3). Mr. Sukumar Sen—Women's Dialect in Indo-Aryan,

on the thesis mentioned against the name of each and the prize had, consequently, to be divided amongst them.

* * *

THE NAGARJUNA PRIZE FOR 1925.

The Nagarjuna Prize for 1925 has been awarded to Mr. Prafullakumar Bose, M.Sc., for his theses on Mercaptans of the Purine Group and Thio-diazine, parts I-IV.

* * *

SUBJECT FOR BEERESWAR MITTER MEDAL.

The subject for Beereswar Mitter Medal, 1927, is "Foreign Trade of India since 1830."

* * *

ADHARCHANDRA MOOKERJEE LECTURER.

Rai Bahadur Jogeschandra Ray, M.A., Vidyanidhi, has been appointed Adharchandra Mookerjee Lecturer for 1926. He will deliver a course of lectures on "Some Practical Aspects of Indian Life."

* * *

TAGORE PROFESSOR OF LAW.

Mr. Dinshaw Fardungi Mulla, Advocate of Bombay, has been appointed Tagore Professor of Law for 1927, the subject matter being "The Principles and History of Insolvency with special reference to India and Indian Practice."

* * *

THE NEXT MATRICULATION EXAMINATION.

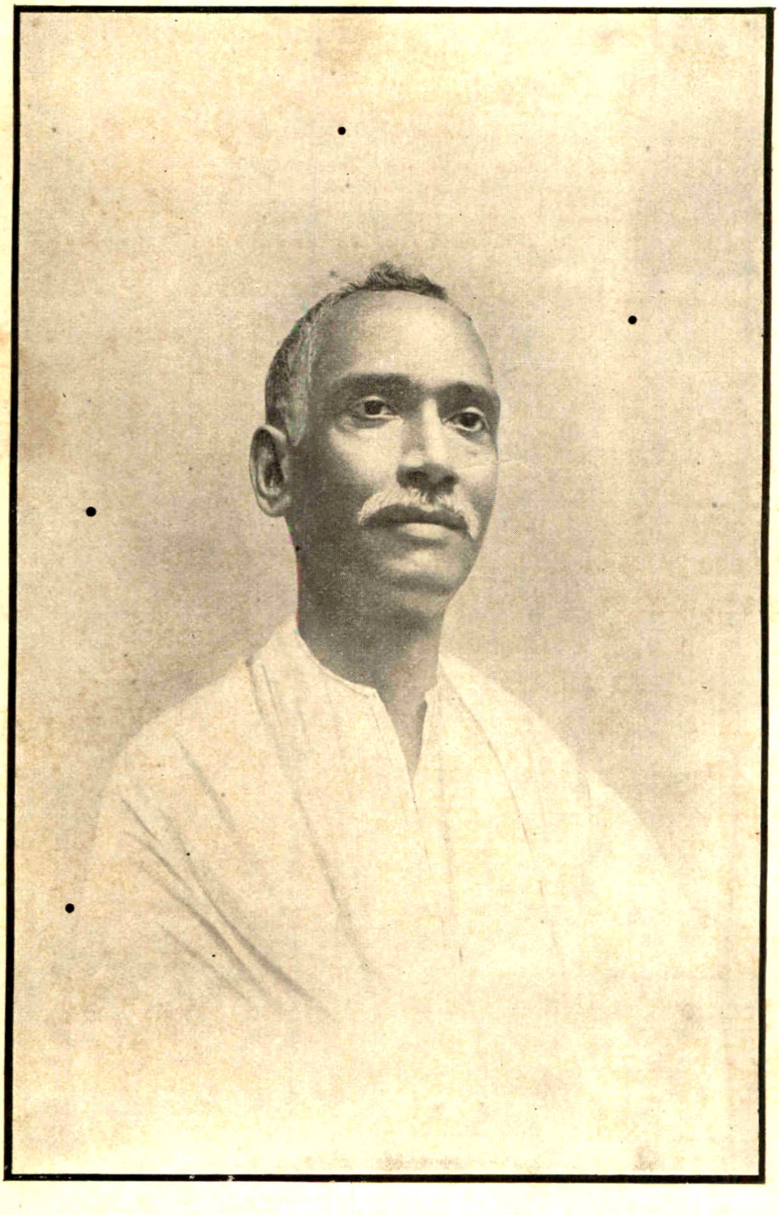
The number of students appearing at the Matriculation Examination this year is 15,667. The number of students registered for the same examination in 1926 was 16,406 and in 1925 it was 19,082.

What is this fall due to?

* * *

PROFESSOR S. C. RAY AND THE UNIVERSITY.

We regret our omission to notice before the gift of a library of valuable books by Professor S. C. Ray of the Calcutta University. Professor Ray's benefaction to the University is well-known. We trust the Lending Section of the Post-Graduate Library will receive further accession of strength from his gifts in future.



JADUNATH SARKAR Esq., C.I.E., M.A., P.R.S.

Vice-Chancellor, Calcutta University

THE CALCUTTA REVIEW

MARCH, 1927

THE ANNUAL CONVOCATION

ADDRESS OF THE VICE-CHANCELLOR[1]

MY LORD,

The five years of Your Excellency's Chancellorship, which we regret to contemplate are now drawing to a close, have been crowded with events many of which are of far-reaching importance to us. They will influence the work of this University and mould the character of higher education in this country probably for the whole of the next generation.

In the first place, we have at last made a serious attempt to grapple with the stupendous problem of improving the school education of a population of 45 millions of souls. The School Code for the guidance of all non-Government Schools teaching for our Matriculation Examination was passed by us and came into operation during the year now closing. The Senate of the University has also approved of a scheme for creating a Board of Secondary Education, which happily ends a long period of controversy and makes a fairly close approach to a compromise with the Education Department. Legislation alone is now needed to bring the Board into existence and thus relieve the University and the Vice-Chancellor of the heavy burden of school supervision which has hitherto prevented them from giving their undivided attention to the proper work of a University.

---

[1] Delivered at the Senate House, February 19, 1927.

Thirdly, the vernacular medium for school teaching and examination, with due safeguards for securing an adequate knowledge of English in the pupils, has been adopted by us and received Your Excellency's approval. At the same time a stand has at last been made against the gradual decline in the standard of our examinations and the consequent lowering of the intellectual equipment of our College students, against which teachers no less than the employers of educated labour have so long protested. In the Examinations of 1926, the opinions of the actual examiners on the merits of the answer-papers looked through by them were given the weight that legitimately belongs to them. On the motion of that veteran educationist, Principal Herambachandra Maitra, the chief defects noted by the examiners in last year's candidates were summarised and circulated to all the schools and colleges under this University, with instructions to improve their teaching and to carefully weed out all incompetent or insufficiently prepared students at the time of sending their pupils up for our examinations. We are sure that this wise policy, if persisted in, will steadily raise the proportion of passes, while maintaining the proper standard of examinations, and at the same time save really weak students from wasting their money and energy by going in for examinations for which they are clearly unfit. Guardians, I am sure, will be the first to appreciate this change for the better.

Fifthly, the regulations for our medical degree have been entirely recast, expanding the course, improving the method of instruction, and raising the standard of examination, so as to bring us into line with the advance of medical science and the reform of medical teaching in other parts of the Empire. This, again, is a change for the better, which every Indian who has a body subject to ailments will appreciate.

Eight years ago, Chief Justice Sanderson declared from this Chair that, in his opinion, "the improvement of the efficiency of the administration of this University to any great extent was not possible at present, because the system upon which and the machinery by which the University is run are in many respects out of date * * * and the amount of work which falls to the lot of the Vice-Chancellor is now so great that no one can, under present conditions, fulfil the office of Vice-Chancellor properly unless he can give his whole time to it." It has been possible for Your Excellency, before your departure from our shores, to supply this long-felt need of our University by appointing a whole-time Vice-Chancellor.

But the thing for which Your Excellency's Chancellorship will, I venture to predict, be most remembered is the successful stabilisation of the Post-graduate or special teaching department of this University. Fifty years ago, your illustrious father had declared in this Hall,—"The highest function of a University is rather that of a great national reservoir for thoroughly original research; a provision for the extension rather than the diffusion of knowledge, by means of which the search after truth may be freely prosecuted in all directions by independent thinkers and investigators not harassed or hampered by reliance for the means of subsistence on professional life or popular favour."

My Lord, it must be a matter of supreme gratification to Your Excellency to have rendered the realisation of this high ideal possible for us. The Government of Bengal granted to us on an average Rs. 4,09,000 during each of the last five years for meeting the deficit inevitable in conducting the highest academic work. That Government has promised us the same assistance for the next four years, after which the terms of the grant are liable to re-examination. On behalf of this University I can assure Your Excellency that we are fully prepared to give evidence of our good faith by making the most careful and economical use of this public fund and by co-operating with your agents in the matter of audit and publicity.

I am confident that the Post-graduate department of this University can afford to be judged by its work, and when the five-yearly term of the present grant is over we shall be able to make out a strong case for an increase in its amount.

In addition to the above seven very important changes in our University, there has been a marked advance on our part on lines initiated some time before. Two out of these deserve special mention, namely, the medical inspection and physical training of our students and the building up of the laboratories and libraries of our missionary and private colleges by means of a special Government grant of Rs. 1,29,000 every year. The 25 colleges among which this large total of nearly 6½ lakhs has been distributed during Your Excellency's term as Governor had very scanty resources of their own for these specific purposes, and they have been signally benefited by this aid. The University has also received from your Government the handsome grant of nearly two lakhs of rupees for constructing the third storey of the Asutosh Building, which will afford sorely needed lecture rooms to our teaching department.

Several of the non-Government Colleges which feed this University have also received from the Bengal Government money aid for meeting their maintenance charges to the extent of a lakh and a half of rupees a year on an average during the last two years. If to these we add the State expenditure on the Presidency College, which carries on Post-graduate teaching for us in several branches and is the only institution under us teaching Geology, then the financial assistance rendered by Your Excellency's Government to this University, directly and indirectly, would be found to reach a total of nearly ten lakhs of rupees a year.

My Lord, in your first Convocation address as our Chancellor, you expressed "a devout hope that it might be your privilege to render some service to the University in that capacity" and you assured us that "you would study to promote the permanent interests of the University to the best of your ability."

The bare facts that I have already cited from the University records prove in what a full and generous measure our departing Chancellor has kept his promise and how valued his services to this University have been.

Now turning to our own work, I may recall that half a century ago, the first Earl of Lytton saw a great vision of this University's future. In his Chancellor's address he declared, "For my own part, I certainly hope that a day may come, though no doubt it is yet far distant, when Europe will look to the Universities of India for the world's highest Sanskrit, Persian and Arabic scholarship, a day when these Universities will be recognised as the great store-houses of original discovery made by Science."

My Lord, we are not so vain as to claim that we have already attained to this lofty ideal, but the research work carried on by the professors of this University and its constituent colleges shows that we are fairly on the way to its realisation. Dr. Sunitikumar Chatterjee, who won brilliant distinction at the London School of Oriental Studies, has this year brought out a history of the Origin and Development of the Bengali Language, the scientific value of which has been warmly acknowledged by Sir George Grierson and other experts in Philology, and which is destined to remain as the standard authority on the modern Indian languages for many years to come. Another member of our Post-graduate staff, Dr. Niranjanprasad Chakravarti, after taking the Ph.D. at Cambridge, worked at Paris and was entrusted by Professor Paul Pelliot with the editing and annotation of some of the oldest Brahmi texts discovered in Central Asia by the Mission Pelliot ; the French Government are publishing his scholarly work. A third of our professors, Dr. Prabodhchandra Bagchi, Docteures-Lettres (Paris), has compiled a History of Chinese-Buddhist Literature, which renders Bunyo Nanjio's catalogue of the Chinese Tripitaka obsolete and which is being published from Paris. He has also been asked by Professor Pelliot to edit some Chinese texts from Central Asia.

These are instances of the highest honour possible in the domain of oriental scholarship. Others among our staff have done creditable work during the year now closing. In the more difficult field of the exact sciences, in which we Indians once laboured under great natural disadvantages, our professors have continued the high tradition which they themselves created a few years ago, as a reference to the frequency and value of their contributions to the *Philosophical Magazine* and other learned journals of Europe will prove. Time will not permit me to mention all of them by name here, but I owe it to them to place before this Convocation a statement of the original research done by our Post-graduate staff during the last year, in the form of an appendix to my address.

There are two tests which may be fairly imposed on research done in India. We might ask if the work has been examined and approved by the recognised masters of that particular branch of science in the great outer world of scholarship,—or, whether the result has been accepted and incorporated in European text-books. Now both of these distinctions can be claimed by several members of this University's teaching side. We have gone even further, and with a view to place the Doctorate of this University above criticism, we have, in almost every case during the last two years, sent the theses submitted for our doctor's degree to a board of three examiners in Europe, whose names command the respect of the learned world and who occupy a detached position of impartiality far away from India. We may, therefore, legitimately claim that a Calcutta Doctor of Philosophy or Science who has passed such a test does not in any way represent a lower intellectual standard than a Doctor of any British University.

There is one matter in this connection in which I can rightly appeal for public sympathy. While our professors are thus earnestly trying to do their duty, we, the executive directory of the University, are bound to make the conditions of their service helpful to their work. Security of tenure after a successful period of probation and graded salary ought to be assured to them, if their good work is to continue. The increased financial liability which will fall on the University through the normal increase in the graded salaries, will, I am sure, receive the sympathetic consideration of the Finance Member when our five-yearly settlement with Government comes to be revised in 1930. But before that date there are three matters in which, I feel, the University has a very strong case for demanding public donations and State aid. The first is the residence of the University teachers near the scene of their work. The housing conditions of men with moderate incomes in Calcutta are deplorable. Many of our teachers have, therefore, to shelter themselves in the suburbs and even in distant towns like Hughli and Barrackpur. Quite apart from the hardship and loss of time which this dispersion inflicts upon the teachers, their work suffers greatly. A University cannot do its legitimate work as a brotherhood of scholars, a factory of research, a field of intellectual training through guided work and well-knit co-operation, if its teachers live so far apart from one another and can come to it only for an hour or two a day,—if the students cannot frequently and freely consult their masters, and if the men working on allied subjects get only rare opportunities for the exchange of ideas and co-ordination of their research. In the interests of the University itself, no less than for the benefit of our teachers, we should provide housing accommodation to our staff within the University area.

Secondly, our work in science is hampered by the cramped situation of the present University College of Science in North Calcutta and the distance of six miles which separates it from the other branch of our Science College located in South Ballyganj. Co-operation between these two and their effective supervision alike are rendered impossible by this distance. The Biology Department ought to be located close to the main Science College, if we are to utilise the assistance and guidance so generously offered by Sir Jagadish Bose (whose Institute is next door to our College), and also make our Physics and Chemistry staff and apparatus available to our Biology Department. Thus Science teaching in all its allied branches can be offered to our students, Biology can be given a fair chance to establish itself in Calcutta, and a real economy in books and apparatus can be effected, by avoiding the need of duplication which the dispersion of our resources now forces on us.

Thirdly, the University Training Corps, which has now taken a firm root,—thanks to the efforts of several College teachers and devoted propaganda workers among the outer public,—requires to be put on a stabler basis. The rank and file have made very creditable improvement, thanks to the sympathy and labour of their Adjutant, Captain Ribchester, and his officers. But the teachers and students in the Corps rightly complain that their camp is held in December, which is just before their examinations and is also the best period for college work. This interruption of college work involves a great loss of teaching. I appeal for the provision of Rs. 24,000 in the Annual Budget for the necessary expenses of holding the camp of exercise in the hills in May and June, when all the colleges are closed and the full strength of the Corps can go to the hills for exercise and change alike.

To the new graduates of this University I offer my hearty congratulations on the happy termination of their toils in one sphere and my good wishes for their success in the new sphere they are about to enter. The great world of action lies before them, like an unexplored continent,—unknown, strange, bewildering. On such an occasion we might naturally ask, what should be the young University man's outlook upon life, with what principles should he fortify himself before entering the practical world, how can the University best prepare him for that life of action which is the highest test of human character and the finest flower of human endeavour?

To the pure scholar the legacy of his University is a scientifically trained intellect, methodical habits of work, a quenchless thirst for truth. To the specialist it is technical skill in his special branch of work. The professional man will expect from it the necessary mental equipment for practising his profession. Others will look for a general liberal culture as the result of their University days. But there is one thing of supreme value to man in his relations with other men and the material world, which a good University can teach more thoroughly and more universally than any other agency. It is community of life and thought.

By this I do not mean that we should all try to become as like one another as eggs, in food and dress, thought and speech, pleasure and pastime,—a sort of artificial machine-made uniform spare parts moving about on two legs. I only plead for the standardizing of the external things of life, for unity in the outlook upon life,—as the processes of reasoning, of scientific investigation, of historical research have already been standardized in the civilized world.

It is true that the highest creations of art must bear the stamp of the peculiar genius of the painter or poet who has conceived them, and will fail if they follow any general pattern or type. Each literary style,—though style is only the outward garb of thought,—must take its form and colour from the personality of the writer and cannot be cast into a common mould. The heavenward ascent of the devotee's soul, the lonely communion of the mystic with God, must be achieved by individual personal exertion and not by mass prayer or by any uniform typed plan ritual. The genius of the geographical explorer, the mechanical inventor or the scientific discoverer succeeds only because it leaves the beaten track and refuses to do what others are doing.

But at the same time, there are certain broad principles which govern the life and thought of all civilized men. Individuals will, no doubt, differ in their personal taste for this or that delicacy of food, but all men are subject to the same laws of nature as regards the quantity and kind of their necessary nourishment and the food-value of the different articles of their diet. The principles of science are the same in all branches of research and for all workers regardless of their individual genius. The true canons of aesthetics make the same appeal to the human spirit in India and Sweden, unaffected by the peculiarities of race and creed, time and climate. The rules of ratiocination were the same in ancient Greece and Aryan India. The laws of mathematics hold good in Bengal and Scotland alike. A chemical experiment first made in Germany is capable of verification and repetition in Japan. A newly discovered medicine has the same potency in Canada as in Calcutta. Pure reason makes—or ought to make—the same appeal in the arctic and the torrid zones alike.

Leaving out the spiritual side of our nature as purely personal and private, we are bound to admit that there is a very large basis for agreement among civilized men in most matters of their material existence, in their method of investigating truth, in their ethical code, and even in their outlook upon life. Behind the external differences of race and creed, taste and climate, there is a broad unity among men in all things that really matter—in the essentials of life and thought. Science has demonstrated the existence of this common element. History proves that no people can form a nation, no nation can become great, unless it realises the supreme value of this community of life and thought, and establishes it among its citizens by transcending the barriers of caste and creed, the privileges of birth, and communal peculiarities,—unless a fair field and no favour is accepted as the national policy and all are made equal in the eye of law, equal in political status, equal in the opportunities of life, equal in social standing. A nation that has acquired and widely diffused among all its members this community of life and thought, becomes almost independent of personality and the accidents of birth and death among its leaders. Its fortunes do not depend upon one king or general, but like the ancient Senate of Rome its governing council is a vast assembly of kings.

The belief that a certain caste is the eldest son of the Creator, or that a particular race is the chosen seed of the Lord, or that a particular country is destined by Providence to lord it over all others—is opposed to scientific truth, contrary to the teaching of history, and fatal to the world's peace and progress.

Nor has such a narrow communal pride, such nursing of racial peculiarities, promoted the real good of the favoured creed or race. On the other hand, every people that has attained to a commonness in all that really matters in human relations and human thought, and established the same rights and rules for all,—wisely allowing diversity and individual freedom in minor matters and private life,—has succeeded in assimilating diverse tribes and races, created homogeneous nations, and even founded world empires. Such were the ten tribes that nestled on the slopes of the seven-hilled city. Such are the happy islanders whose laureate has boasted "Saxon and Norman and Dane are we."

This ever-expanding community of life and thought has been the secret of origin, the vital force, the binding cement of the world-empires of ancient Rome and modern Britain. On the other hand, the races that have clung to the lines of communal cleavage, magnified the differences in the externals of life and thought, and ignored the unity possible in the essentials may have produced a few great poets, holy saints or master craftsmen, but they have contributed nothing of enduring value to the ever-growing civilization of the world. To such races we can say

> Lo ! all your pomp of yesterday
> Is one with Nineveh and Tyre !

Associating with such a people is like travelling with a coddled darling of his mother who can live only on certain special dishes cooked in a special manner by the ladies of his family. If we emphasise the external differences between man and man, creed and creed, if we constantly harp on the special genius of our race, the ancient heritage of our country, and our unique position as a peculiar people with a peculiar mission on earth, then we shall only miss the substance for the shadow.

It is the duty of a University to impress this secret of national progress upon all who come under its influence, to convince them of its supreme importance and to send them forth into the world to preach and practise it.

Let us strive, honestly, manfully, ceaselessly, to acquire this community of life and thought with the wide ever-moving civilized world, let us give up nursing our provincial or sectarian pride and prejudice, and then and then only will an Indian nation be possible. Then and then only will an Indian nation be capable of rising to a sublimer height where national differences and prejudices slink away in shame and give place to a recognition of the supreme claims of the broadest humanity, the common brotherhood of all men in a loving equal family of nations. This universalism, this world-embracing humanity, has been taught by the most ancient philosophers of our land and by our latest master-singer whose message has laid a healing balm on the heart of war-stricken Europe. Let our University make this community of life and thought the intellectual property and the rule of conduct of every one of her sons, if we wish to see a new dawn of peace and hope in our land.

THE PROMOTION OF RESEARCH IN INDIA[1]

Introduction.

Being an Honorary Professor of the Benares Hindu University, I have to regard the invitation to address you this afternoon as a call of duty rather than as an honour. I might perhaps even say that the call comes as a rebuke for my having allowed nearly three years to elapse since my last visit to Benares. I will not, however, accuse myself by making excuses for this apparent remissness on my part. It is sufficient to remark that during a considerable part of this period, I have been, to use old-fashioned language, a peripatetic philosopher, or in more modern language, a carpet-bag scientist, who goes about from place to place, lecturing here, there, and everywhere, and seeing the world. My task as a traveller has not been an unpleasant one. It has taken me far and wide. It has taken me twice across the American continent from the Atlantic to the Pacific and back, once through Canada and once through the United States. It has taken me through northern, western and southern Europe, and last of all it has taken me through mysterious Russia from the Baltic to the Caspian and back. In these travels it has been my privilege to come into contact with many men of science of the highest distinction, and discourse with them on problems of scientific research and education. It has been possible for me to visit the most renowned centres of scientific research and many universities in the two continents. These have been of the most diverse types. Some of the universities I visited, as for instance, Upsala in Sweden, are hoary with age, others as for instance, Chicago, are of more recent origin but might well be described as youthful giants ; some universities, as for instance, those in Western Canada are the creation of the State and are run entirely by the money of the tax-payer, while others again, as for instance, Stanford University in California, are the result of the philanthropy of a single man and enshrine his love of learning. As I said just now, these travels have taken me far and wide, and now I find myself once more amidst you. But, ladies and gentlemen, I need hardly assure you, that while far from Benares in distant lands, among strangers, I was never far from Benares in thought and mind. (Hear, hear and applause).

---

[1] Convocation Address delivered at the Benares Hindu University on the 6th January 1927, Pandit Madan Mohan Malaviya in the chair.

The Benares Hindu University.

Many a time when travelling in America, I was called upon to speak of India, of India's ancient civilization and of her new renaissance. They were anxious to hear of our country. When I accepted such invitations, I had to unfold a picture of our people, to paint in words India as she was and as she is to-day. Do you think I spoke of Madras or of Calcutta? No! I spoke of Kashi, of Benares, of the historic city on the ridge overlooking the Ganges which stands at the very heart of India, as the living centre of our ancient culture and learning. I spoke of the new University which has sprung up, so fitly, at this age-old seat of learning and is the living embodiment of the aspirations of new India (Loud cheers). That was the message I gave to America. Coming back now here and looking round, the question naturally arises to one's mind how does our University stand to-day? I confess my feelings are a mixture of pleasure and pain. I am filled with pleasure at seeing the remarkable growth of the University, of the strides it has made forward, and is making towards the realisation of those great and practical ideals which your Vice-chancellor has in view. I am pained because even his self-sacrifice and earnest labour have not completed yet the task of building up that University as he and you and I all wish to see it. You may perhaps ask me what lessons have these travels brought home to me, what message have I to give you this afternoon? You have just heard the exhortation from the lips of your Vice-chancellor addressed to your graduates to think, speak, and act the truth. Standing here, I cannot but follow his injunction. Let us first look at the bright side of the picture. Many of the universities I visited are great centres of scholarship; some of them are of great age; others have the advantage of an exceptionally favourable natural situation; some again are extremely well-equipped for research; others are very richly endowed, and so on. Having seen them, I can say that the Benares Hindu University has no reason to feel ashamed of itself or to fear comparison with them. When saying this, I am referring, not to all the advantages mentioned, but to the one thing most vital to a University, that is the breadth and strength of the ideals which animate its activities. In this respect, we have nothing to be ashamed of.

But there is another side to the picture. The growth of our University has been phenomenal. The princes and peoples of India have been generous in responding to the call when the needs of the University were urged by the Vice-chancellor. But much remains to be done in order that the future of the University as a centre of learning may be fully assured. To mention only one very important matter, we require a dozen University Professorships to be fully endowed, one in each major branch of knowledge. Such endowments would enable the services of the most eminent teachers in India to be obtained and retained for the University, and by stabilizing the finances of the University enable its work to be carried on under conditions satisfactory to the teacher and the taught alike. I can imagine no worthier manner in which a donor's name can be associated with the University than by the creation of such endowed chairs. What more can I do than add my feeble voice to the voice of your Vice-chancellor in appealing to all patrons of learning in India to come forward and generously support the work of the University?

Sir, I have been asked by you to address the Convocation, May I remind you that the Convocation includes the Vice-chancellor, and venture therefore first to address you particularly? (Laughter). I hope you will not take it amiss. We in all parts of India—I am now talking as a Calcutta man—have followed with great admiration the success you have so far achieved in building up this University. We regard you as one of the greatest of those who have helped to make India what she is to-day. Sir, you have rendered conspicuous services to India in many different capacities. This is not the time or the place to speak on all that you have done in these capacities. But I may venture to tell you that there is nothing for which you are responsible which is more remarkable than the creation of this great centre of learning. It stands as a unique achievement which entitles you to a very special place in our esteem and gratitude. (Applause). I now appeal to you, Sir, with all the force that I can command, that you should put every other task aside and devote yourself wholly to carrying that work forward to completion and making that great vision which inspired your labours an accomplished fact in all respects. In saying this, may I venture to remark that there are others, younger than you, who have the strength to guide the destinies of India in the other fields of your activity and can be trusted to shoulder those burdens ? But there is none, if I may venture to say so, other than yourself who can undertake this task of making the Benares Hindu University what it ought to be.

Sir, in giving praise where praise is due, one should also have the courage to criticize where necessary, though in order to be useful, such criticism should be constructive. If in the course of my address this afternoon I have occasionally to use forcible language, pray do not for a moment imagine that I am guilty of any feeling of disrespect to our people or our institutions.

The Functions of a University.

I cannot address you in a better way than to tell you a story of my visit to England in the year 1921. I went to

Cambridge and met by appointment Sir Ernest Rutherford, the great Cambridge physicist, whose name is honoured wherever science is studied. He received me with great cordiality and showed me over the Cavendish Laboratory. We then walked home to his house through the streets of Cambridge. It was a bright sunny day and a great many students were playing in the College grounds. I remarked to Sir Ernest, a little mischievously, "It seems to me Cambridge is a place for play and not for study." Sir Ernest turned round and said "We do not try to grow book-worms here. We train men who can govern an Empire." That was his spirited reply, a reply which I shall not easily forget. Those words may well be the motto of a University. It is not the function of a University to grow book-worms. The function of a University is to train men to serve their country and above all to train those who can become leaders,—leaders of science, leaders of industry, leaders in all other fields of activity.

Let us be frank and ask ourselves, "Are the Universities in India merely nurseries for book-worms, or are they really trying to train men for the highest functions which they may be called upon to perform?" Before answering this question, let me tell you another story, this time from the Pacific Coast in California. I was invited by R. A. Millikan, the great American physicist, not merely to visit his laboratory at Pasadena but also to accept an appointment on the professorial staff of the California Institute of Technology for a whole term. I may mention that the physical laboratory attached to this Institute is the foremost of all such laboratories in the United States. I accepted the invitation and lived in the Club attached to the Institute and lectured every day in the same way as the other members of its staff. I had thus an opportunity, such as rarely comes to a casual visitor, to come in direct touch with the American temperament, life and outlook. I was profoundly impressed during my stay at Pasadena with the attention paid to the military training of the students, and the results of such training. Rarely a day passed in which I did not see in the Campus of the Institute at all hours, groups of students marching, drilling, learning to shoot and perform the duties of a soldier. Indeed, it might have seemed that the students were training to become professional soldiers, and not, as in reality they were, electrical engineers. The conviction was borne in upon me by actual contact with the students of that Institute that nothing helps a young man to acquire physical stamina, discipline and a right outlook on life so much as military training. (Cheers). I regard military training as an essential part of any scheme of education in a University. Nothing is more necessary at the present day than the introduction of compulsory military training of an intensive type for every student in our Indian Universities. I have no doubt that if this is done, the experiment would prove an absolute success and do more to build up the character and strength of the rising generation than the study of a whole library of books.

Pray do not imagine, however, that I consider the function of a University to be the training of soldiers. I advocate military training purely as an educational measure bearing in mind its benefit to the individual on the physical side, for without a solid foundation of physical strength and stamina, no strenuous activity of any kind is possible. I have no doubt myself, however, that if all soldiers were university men thus trained, they would be just as good soldiers and we should hear less of the brutalities and horrors of war.

On the intellectual side, the development of the faculties by use and not the mere acquisition of knowledge, should be in the forefront as the object of education. This distinction is most vital and its importance is greatest when we reach the University stage of education. Speaking of it, I am reminded of another great Indian who is no longer with us but who did wonderful work in advancing the intellectual outlook of our Indian Universities. I am referring to the late Sir Asutosh

Mookerjee. He realized that the function of a University is not merely to train students to be book-worms. In case you do not realise what I mean, I will ask you to remember that a book-worm consumes books but produces only dust. A true scholar does not merely consume knowledge but also produces knowledge. He does not merely absorb but also radiates. Sir Asutosh understood this and set before himself as his life-work the task of creating an organization that would teach men to become radiators and producers of knowledge. His great work has not perished. But there is a danger that the new spirit which he tried to infuse into our Universities may die for lack of nourishment. Our Universities are so engrossed to-day with the task of conducting examinations and with innumerable meetings of Boards and Faculties, Courts and Councils, Senates and Syndicates that they have no time or energy left to perform the highest function of a University which is to stimulate intellectual activity and advance knowledge. There is a danger to-day of its being forgotten that examinations and Faculty meetings are only means to an end and not an end in themselves. There is a danger to-day of the production and advancement of knowledge receding into the back-ground in the intellectual outlook of our Universities, of their being regarded as something in the nature of a superfluous luxury, something beautiful and great, like the white snow on the top of the Himalayas, to be admired from a distance but not to be grasped or touched. I think this idea prevails to-day not only amongst those outside academic circles but also amongst those who claim to control our Universities and ought to know better.

The Age of Research.

Let me remind you that we live to-day not in the age of the Vedas and the Upanishads, we live in a modern age, we live in an age of research, a period of intense striving to create new realms of thought, to penetrate the mystery of Nature by the use of all intellectual and material forces under human command. During the last hundred years, vast fields of new knowledge have been discovered and cultivated, and everything points to an increasingly vigorous advance into regions as yet unknown. We in India as a people cannot afford merely to stand by and be passive spectators of this remarkable outburst of human activity. To stand aside would be to confess ourselves an effete and worn-out people, fit only to be laid on the shelf and suffer economic and political extinction.

Though this is an important consideration, yet it is not the only one to be taken into account. I ask you to look at research from another standpoint. What is research? It is the seeking after knowledge, and must therefore be of the most fundamental significance in all schemes of education. You must remember that knowledge at the present day is not a dead knowledge enshrined in books but a living and growing knowledge with which we are all concerned. Can you imagine for a moment that living knowledge can be procured, can be obtained merely by the study of books, by turning your teachers and students into book-worms? No! your teachers and your students have to take part in that stream of human activity, which I have referred to. A University is not a University if this is not understood, if this is not daily practised. The University is not a University but only a High School if the advancement of knowledge is not continually kept in sight as a duty of teachers and students alike. It is in the attempt to discover new facts or new relations between known facts, which we call research, that a true insight into a new and growing body of knowledge is obtained. You must be one of the seekers, or else you will get left behind. There can be no sitting on the fence—you must be in it or out of it. You cannot tell the depth of a river or learn to swim in it by standing on the bank and watching it flow by, but must pluck up courage and plunge into it. So long as our teachers and our students are not inspired in their daily work by such ideals, so long as it is not research but administration that dominates the outlook of our Universities, we can hope for no great advance either in the intellectual output of India or in the quality of the work done in our centres of learning. The encouragement and development of research form one of the most urgent problems facing us to-day in India.

What is necessary now is an awakening and a realisation of the immense importance and urgency of the problem and the creation of a new outlook in our Universities. We must mobilize the human and material resources available for the development of research in India. To pay mere lip-service to the importance of research is of no use. We have to devise practical measures by which it can be made an essential part of the work of our Universities.

The record of intellectual activity in India during the past fifty years, depressingly small though it be, yet shows some signs of hope for the future, some indications of the dawn of a new era. Looking back over the period, perhaps the brightest ray of light that meets the eye is the remarkable, though to our sorrow, all too brief career of the late Mr. Ramanujan. His work bears the unmistakable stamp of genius, and in its quality is not unworthy of being set side by side with that of the greatest mathematicians of Europe.

Any practical scheme for the development of research in India must be based on a knowledge of the facts concerning research known by the experience of the last century.

The human factor in research dominates all others. The case of Mr. Ramanujan is one illustration of the striking fact revealed by the study of the careers of scientific men during the past century concerning the relation between the age of a man and the character of his scientific work. A very remarkable proportion of all strikingly original work has been done by comparatively young men. The reason for this is not far to seek. It is the young man, receptive and enthusiastic, who brings to bear on the problems of science a fresh outlook and ventures to enter with courage and energy, fields where the caution of the older worker may draw him back. Speaking broadly, it may be said that a man's most brilliant ideas come to him when he is young, say between the ages of twenty-five and thirty-five. The later period, up to say middle age, is largely taken up with following the trail blazed out in the earlier years, and the work done in it makes up by maturity of judgment resulting from wider experience anything that it may lack in brilliancy or originality. Even at middle age, however, exceptional individuals with a favourable environment may show great intellectual power and brilliancy. Sooner or later, however, age begins to tell and with the weakening of the receptive faculty so essential to the investigator, the power to make significant contributions to knowledge wanes. Experience teaches us that men of sixty often make admirable statesmen and administrators; but they hardly count as leaders of scientific research. At that age, there is only one thing for a University Professor to do, and that is to retire with honour from his chair and become a Vice-chancellor!

Constructive Suggestions.

Science, then, teaches us the gospel of youth. Rightly viewed one sees here a great encouragement to our young men fresh from our Universities to exert themselves and to exercise their intellectual gifts while yet there is time and before they grow rusty from disuse. These facts have also an obvious lesson for our publicists and others who control the funds available for research. To be really productive, money should be spent in providing opportunities for the work of men who are comparatively young or else are yet in the prime of life and have given proof of possessing originality and power to initiate new lines of advance. Any well-thought out scheme for the promotion of research in India would include the provision of National Research Fellowships on an extensive scale for young men between the ages of twenty-five and thirty-five who have given proof in their University career of real originality and power to do independent work. Such Fellowships would enable young men who would otherwise drift to some kind of routine employment, to devote themselves to research during the best years of their life. They would form the nucleus from which could be recruited the Professoriate of our Colleges and Universities and the technical staff required for the development of manufacture and industry.

I can hardly think of any better way in which money can be spent to-day in India than by the payment of scholarships and fellowships to highly-qualified young men capable of doing independent original work, and the payments of money actually required for the equipment of research laboratories and research libraries. Money spent on these objects will sooner or later repay itself manyfold. The promotion of research should be an urgent and insistent claim both on the generosity of private donors, and on the liberality of those responsible for the administration of public funds in India. At the same time, it is well to urge that the utmost discrimination should be exercised in the award of such financial assistance. Particularly with regard to the expenditure of public money it is necessary to prescribe such safeguards as would ensure the available funds being distributed in the most economic manner so as to secure the maximum of results. It would be well to form an Advisory Council for Research in India composed of scientific men, both official and non-official, whose advice would be sought with regard to the distribution of grants to individuals or institutions. Such a Council may be trusted not to overlook the claims of the capable but comparatively less known worker whose work may be of equal scientific importance but, unlike that of better-known men, is hampered by want of even the slenderest resources. It should also be laid down as a general principle that whenever State aid is given for research to an institution, it should be made the first condition that fully audited acounts of such institution are published, and that the fullest details are furnished in the accounts of how the grants given are expended. Failing such stringent audit control, there is a great danger that funds allocated for research are not expended on the purposes for which they are granted and are thus diverted from channels in which they can be more profitably utilized.

I would urge on patrons of learning throughout India that they should found in connection with the Benares Hindu University, suitable Research Fellowships in different branches of science. Such Fellowships would be a great accession of strength to the academic work of the University and enable Benares in due course of time to take rank with the leading Universities of the world.

Something can be done by our Indian Universities for the promotion of research even with the existing resources. In my opinion no person should be appointed to teach science to college classes who has not spent at least two years in an approved research laboratory studying modern developments and presented a thesis embodying the results of such study. Such teachers as already hold college appointments and have not had experience of modern developments in research should be encouraged to take study leave for a year and deputed to work under some eminent specialist or other. Such men when they return to their college should be encouraged to continue their work in a selected field of research and thus to remain in touch with the living spirit of science. It is a mistake to imagine that research cannot be carried on except with resources and materials altogether beyond the financial resources of an ordinary college. Much can be done even with modest resources by men who have obtained the necessary knowledge and skill by working in the more highly organized laboratories. A little assistance given to such men in aid of their work will often go a very long way.

Ethics of Scientific Research.

The ethics of scientific research is a matter on which but little has been said or written in India. This subject has many phases, some of which are of vital importance. One aspect of the ethics of research touches upon the relations between a professor and his students or assistants. It is fatally easy for a scientific man who has reached eminence to reduce the workers in his laboratory to a position of complete intellectual subordination and in fact to turn them into mere mechanical assistants. Much depends on the type of workers chosen. Unless they are young men of real brilliance and independence of mind and are allowed the greatest freedom in the exercise of initiative, the degeneration of so-called research scholars into routine assistants is almost automatic. Scientific men are not unknown who in choosing " scholars " regard independence and originality as disqualifications. Such men do not found schools. Usually, however, when both professor and student are men of high calibre, the relations between them are of the happiest and are beneficial to both.

Another important aspect of the ethics of research is the attitude of the man of science towards the results, if any, of his work. Research is best carried on for its own sake. Indeed the history of science teaches us that research may confer benefits of the highest importance on the human race—as witness the work of a Faraday or of a Pasteur—and that such benefits often accrue when they are not specially sought for. There is nothing sordid, however, in the investigation of Nature directly with a view to harness her forces for practical benefit. I would warn my young friends very specially against regarding research as a path-way to self-advertisement and self-glorification. Self-advertisement, for whatever reason it may be pursued, soon becomes an end in itself, and its results are most evil when seemingly it is most successful. The man of science who habitually indulges in it soon comes to believe in his own perfection and infallibility and loses that clearness of vision and power of rigid self-criticism essential to an investigator. Self-praise is scientific suicide.

Conclusion.

There are other aspects of the subject on which I could speak. I must remember, however, that your patience is not unlimited and will, therefore, conclude my address with a few words regarding the Benares Hindu University. I see in this University which seeks to bring together our ancient culture and the knowledge of the new age, a great instrument for the uplifting of our country and for cementing together the people of India into a single nation. I see in it a centre of learning with the greatest potentialities for the intellectual, moral and material welfare of our countrymen. I would urge on you, graduates, to remember with pride that you are *alumni* of a University which is truly a National University of India, a University in which students and teachers from all parts of India learn to live and work together. I would urge on you, Sir, and every one present here, not to rest until you have done your utmost to make our Benares the greatest and most truly Imperial University in India, a centre of culture such as we should all justly feel proud of, to make it what you and I and every one else would wish it to be. I recall with pleasure and pride that what is now the University with its magnificent colleges, hostels and residences and with its avenues and roads was, not many years ago, just open fields. Much has been done. But much still remains to be done. I earnestly appeal to the Princes and peoples of India, to the Imperial and Provincial Governments to be generous to an institution which can justly claim to be the most outstanding effort of educational idealism in the modern history of India, and to help to make it worthy of the Indian people.

C. V. RAMAN

THE STORY OF THE PERSIAN CROMWELL

[A short time ago I was engaged in some literary researches and it became necessary for me to inspect that remarkable, but little known collection of books in the India Office Library, where I noticed in one of the cases, a small volume of antique appearance, entitled "The Persian Cromwell." The book bears date 1724, and purports to give an account of the life and surprising achievements and successes of MIR-IWAYS, the Great Duke of Candahar and Protector of the Persian Empire. Its author is a Swedish officer who, for many years, was "Domestic Slave to Mir-Iways." The volume contains a well-executed engraving of Mir-Iways "from an original painting."

In the author's preface he gives an interesting account of himself, his wanderings and adventures, and how he came to own the Duke of Candahar as his master. He tells that his curiosity led him to Constantinople, and that, having arrived so far, his determination was formed to proceed further, to see some of the eastern countries. When studying at the University, his particular tests had led him to read, closely, descriptions of the Oriental nations, and these attracted him to Persia.

When a few days' journey from Erzerom he left his caravan, and, induced by Armenians, wandered to some distance till he came to a high mountain, distinguished by a name that translated, means "The Mountains which bar Great Persons" (all being obliged to dismount there). Here the party was set upon by a troop of horsemen, Tartar robbers, who made them prisoners, carrying our author before their Sultan, Prince Usmei, who made a present of him to Mir-Iways of Candahar, and Mir-Iways after giving him full liberty, employed him in the work of fortifying the City. Some years having passed and our author finding his "roving fire" spent, was possessed with a longing to return to his own country. His relations and friends, not having had the least news of him since his setting out, were overjoyed to see him, and thanked heaven for his "delivery from the hands of Mir-Iways with such fervency as if I had been in the fiery oven or the lions' den." The opinions of his friends on the character of the Persian Ruler seem to have incensed and greatly offended our friend; "for", he says, "I knew this man, whom they called a barbarian much better, and my esteem for him had been such that when I was with him I had even taken pains to delineate the chiefest features of his face."

Our author's desire to clear the character of Mir-Iways from the aspersions cast on it by prejudice and ignorance led him to narrate something of what he knew personally of the Great Duke to his immediate friends. On one of these occasions one of the company offered to print his narration, and stated his own conclusion that "there was some similitude between Mir-Iways and the famous Cromwell, Protector of England." This view, finding favour with the party, our author obligingly gave the title of "The Persian Cromwell" to his story.]—*J.C.*

Emir Muhamad Bakir and Guny, the most beloved of his wives, although possessed of great and ever-increasing estates and influence, had no son. Years had passed in their married life, but brought no heir with them to the successful man. Guny had hoped and with faith and patience had offered her prayers to Allah. But the coveted blessing was withheld. It was in the year of Muhamad Bakir's greatest successes that missing joy came to him, and Guny, his beloved wife, became the proud mother of a son. Having waited so long for his appearance they found it easy to believe that special blessings were in store for him. Stories most marvellous clustered around his birth. One of the most probable is that some short time before he was born his mother had a remarkable dream: "It seemed to her that an eagle flew out of her lap, and went rising very high in the air, and the higher he soared the greater he grew, till at last he shaded with his wings all Persia and a part of India." This dream she explained thus: Providence would high exalt the young Prince and assign him wonderful feats to perform particularly in the protection of Persia. Our author is very quaint in his remarks on the early years of the illustrious boy. He says:—He was of course educated with his parents' utmost care, and he did really shew in his tender years that he had a great soul, for he undertook nothing childish. (What do our modern educators say to such a theory?) He was always friendly, affable and active, and shewed the greatest joy when he was to be from the Harem, or out of the company of women into that of men. While but a very young child he had many opportunities of seeing strangers, and amongst them many Europeans, who passed with their merchandise from Persia to the Indies, and from the Indies to Persia. Some of the richest and most extensive traders presented costly offerings to Muhamad Bakir as they passed through Candahar. The story is told that on one occasion the pictures of several great potentates were presented to him, and he shewed them to his boy, and attentively watched him as he looked at them, apparently with marked interest, but on coming to that of the King of Persia he dashed it vehemently to the ground, greatly to the astonishment of his speculative parent.

Before the Prince had attained his eighth birthday he had mastered with the assistance of tutors, both the Persian and Arabian tongues and given many other signs of his studiousness. When he had turned eight his father determined on a great festival in connection with the naming of the Prince, and the rite of circumcision attending the reception of the good Mussalman into the faith of the Prophet. Muhamad sent his ambassadors to the Great Mogol, to the King of Persia, and to the Chams of Tartary, his allies, and to other Princes, whose countries bordered upon his, inviting them to honour the solemn festival by sending their ambassadors. This invitation was cordially accepted, so that ambassadors from almost all places arrived at Candahar, at the appointed time. In addition to the foreign ambassadors were assembled the family and kindred of Muhamad Bakir, and all the chief officers of his castle, and a sumptuous feast was spread at which ornamental wax candles were burnt in great profusion, and during the feast musicians played sweet music and Indian women danced elegantly. The first day of the feast passed and the evening of the second arrived, bringing with it the hero of the feast, who came in great state from the Harem, preceded by gorgeously dressed officers riding on richly caparisoned horses; Tartar youths carrying a great many wax candles of all sorts of colours, adorned images, some of them playing on several sorts of musical instruments. Here is a direct quotation from our author.

He writes :—

Next appeared two fine banners, of green colour, and a wax candle of an uncommon size, *viz.*, fourteen yards in length adorned with various colours, images and tinsel. Next followed ten lesser candles and two banners with a new band of musicians. Lastly came a large candle again, like the former, which was followed by the Prince's tutor and his body horse, as also a great number of officers with several fine sumpter horses richly caparisoned. Then appeared young Mir-Iways, all alone on horseback, having on each side of him an officer walking on foot; he was dressed in a coat of gold cloth with red flowers, and his turban was adorned with two hern's feathers fastened to a large square jewel; he had a sabre on his side, chased all over with diamonds which the great Mogol had given him; and a pusikan (purse?) of crystal, set in gold and fastened to his saddle; on his feet he wore boots sumptuously adorned with gold and jewels; and then again the procession was closed with a great number of officers, all the houses in the town being finely illuminated, as well as the castle.

As soon as young Mir-Iways was come thither, he kissed his father's hands and paid his compliment to the whole assembly, and then they marched from the castle to the great mosque (which was also illuminated all over) in the aforesaid order, save that now Muhamad Bakir himself, with the whole assembly, accompanied his son. In the mosque the young prince was circumcised by an ancient eminent officer......The young prince lifted up his hands after the Turkish manner calling out aloud "God is the only God, and Muhamad is His Prophet." By this act he had the name of Muhamad Mir-Iways given him by his father; and when all was over great acclamations and rejoicings were heard, with drums beating and pipes playing with all sorts of music. Then all the company being returned to the castle...... a fine artificial work after the Eastern manner was let off in the evening and after that the feast lasted for three days more, not only with treatings in the castle and in the harem, but also to the populace, who had whole oxen, roasted, given them, in each of which was a mutton, in the mutton a hen and in the hen an egg. Muhamad Bakir ordered, besides this, to distribute much money amongst the army and the poor. There were also in the castle several comedians, who acted their parts, making the company laugh by their comical actions and their odd gestures and postures ; and thus concluded the whole feast and solemnity.

The manly little Mir-Iways, having been admitted by the rite into the fellowship of the Faithful, asked to be instructed thoroughly in the Koran; he wished, too, to learn the history of other nations and his father spared no pains or expense to get the books translated for him into Persian or Arabic, and in his endeavours he was assisted by the English at Surat. One of the young prince's favourite books was the "Life of Cromwell, the Protector of England," "at whose fortune, success and cunning, he was thoroughly astonished."

Mir-Iways read and studied deeply the traditions and customs of the Persians and Tartars, and was so enthusiastic and determined in his efforts that he outdid all the fellows of his own age, and raised still higher the hopes of his fond and proud parents. It was suggested to his father, by the Tartars, who believed in the many superstitious presages and omens at his birth, to take his son to an Imam, or Saint, who lived in a cave in the mountains, about nine miles distant from Candahar, and was famous all over the country for his prophecies.

Muhamad Bakir, accompanied by his son, and a few attendants, reached the home of the wizard. They found him sitting by lamp-light, in a cool grotto, surrounded by books, and mathematical instruments. But we will let our author tell his own story :—

He, the Imam, was a venerable person, whose snowy hair seemed to represent the decay of time and transitoriness of life but his brisk and lively face seemed to be the trope of the soul's immortality. He presently knew the persons of the two princes, and told them what they came for and that he had learned already from the stars that the young prince (meaning Mir-Iways) was designed by Fate for something very great, but that he would nevertheless inquire of Fate itself about it. He consequently broughtforth eight dice, strung upon two copper wires, and with the same he proceeded in various ways and manners to hit the right lot. Next he took forty thin pieces of boards placing them before the persons present which pieces of board were written upon the lower side, and Muhamad Bakir was to choose one of these boards and ask his question, which consisted in this, that he wished to know what good or bad fortune Fate had decreed for the prince, his son, there present.

Upon this the Imam pronounced some words ; considered the writing on the piece of board drawn out by him and then fetched a very long and large book, three or four inches thick, whose leaves were painted with a variety of angels, devils, dragons and all sorts of animals ; worms and insects, partly painted in an agreeable and partly in horrid forms and shapes. This book he took up several times muttering at the same time to himself continually, till he at last hit on a figure which he compared with the writing upon the little board, and prognosticated that Fate had decreed this young prince for a wise and great general who would maintain with great prudence, skill and bravery, the true Musselmanian religion, and at the same time become a lord of one of the noblest and most potent Kingdoms of Asia. Both father and son were overjoyed at the answer, and the first of the two gave rich presents to the Imam who accepted them to give to the poor, and then parted.

The child did not forget the words of the Imam, when he left him ; on the contrary he thought very often on what had been predicted and longed that the years should pass swiftly that he might be old enough to enter the army and try the fortunes of war.

On one occasion he begged his father to permit him to go to Buchary where, in his youthful enthusiasm, he thought there would probably be some fighting that he might take part in it. But his father explained to him that it was not always necessary for a great hero to have been in the wars from his infancy, but that skill and cunning are quite as necessary as strength of arms, and proposed to send him to the court of the Great Mogol when he should attain his fifteenth year.

It seemed a long time to which to look forward, yet while diligently pursuing his studies the time passed rapidly, and the young prince, with a retinue of about two hundred, set out for the court of the Great Mogol of India—(1702). He had told his father of his deep wish and longing to see the countries near the sea, especially the trade of the Europeans, whom he highly esteemed, and his wise and indulgent father arranged that he should visit Surat on the Gulf of Cambaja, at that time a "great, opulent and fine town of trade, very much and particularly frequented by the English, Dutch and French." The Sultan of the Provinces received him well, and after he had inspected the counting houses of the foreigners, and their ships, accompanied him to Ahmedabad, where he saw further remarkable sights. His next visit was to Agra, formerly the place of residence of the Great Mogol. After sundry other visits, hearing that the Great Mogol was at Bengal with all his Court, whither he had gone to visit his army, and to be out of the way of his numerous sons, who he feared might combine against him, as he and his brothers had done against their father. Mir-Iways determined to make for the place. Here he found the aged monarch of India and his Court in a wide field, "where the many tents resembled at a distance a vast town." He was well received by the old man, Aurung Zeb, whose great weight of years, for he was upwards of ninety, sat but lightly on his shoulders. Mir-Iways presented the rich and costly gifts sent by his father, in a pleasing manner, and the Great Mogol expressed unmistakably his satisfaction. The most powerful lords were not slow to imitate their monarch's behaviour to his guest, and young Mir-Iways being of an amiable disposition soon ingratiated himself in everybody's love and esteem.

He to whom monarchs show favour can scarcely hope to escape provoking jealousy, and Mir-Iways was no exception.

Amongst the lords was a young prince, Chiriquilis, who boasted a family connection with the Great Mogol. He was of a haughty and spiteful temper, which he displayed on several occasions to our hero. It happened once, that as Mir-Iways was going from the royal castle to his own palace, he encountered this ill-disposed man, with a long train of servants, who, acting under instructions, purposely blocked the way. Mir-Iways remonstrated, and asked his opponent quite civilly why he treated him thus.

The haughty Chan would not so much as vouchsafe a reply but only commanded his people to let the fugitive Tartar go along.

Wisely restraining his anger, out of respect for the royal castle, Mir-Iways passed along through the midst of the Chan's people without a word, but when he reached his palace he sent a letter demanding satisfaction from the offender. The answer he received from Chiriquilis was to the effect "that though he was not used to fight with children, he would nevertheless come to teach him how to deal with persons of his condition."

In the early morning, on a hill-top, in the vicinity, our hero met Chiriquilis—who had kept him waiting an hour—and completely vanquished him, magnanimously sending one of his own surgeons to see him, and to save his life, if possible.

The news of the duel reached the ears of the Great Mogol, so that our prince thought it best to see him and to tell him the cause of the quarrel. Prostrating himself before the Ruler, his hand touching the floor, he gave him the particulars with which we are already familiar. To his surprise, on hearing the story, the Great Mogol asked Chan if he were still living. On hearing that he was, the monarch commanded an attendant to go and fetch his head. Then the successful duellist fell at the feet of the Ruler and most humbly begged the life of his enemy, nor did he rise before he had obtained it. This public acknowledgment of his esteem for the prince on the part of the Great Mogol cleared away the black looks from all faces, for who dared frown on the favoured of Aurung Zeb?

The birthday of the monarch was always kept as a great and splendid festival, he himself appearing on his magnificent throne, which was supported on feet of massive gold and covered all over with rubies, emeralds, and diamonds, gathered together by his father during many years. The Grand Signior, gorgeously dressed, and all the great lords were present on the august occasion, and the glitter of precious stones, gems and jewels was dazzling to the eyes of all beholders. There was a sumptuous birthday feast and on the third day the Great Mogol caused himself to be weighed, on massive gold scales, chased with diamonds, the weights used being also of solid gold.

Our hero's father, who followed his son's career with close and keen interest, had sent the prince many valuable presents to give to the monarch. The presentation took place on the occasion of the weighing ceremony, the ruler graciously accepting and to mark his satisfaction giving to Mir-Iways in return a very fine dress of honour, and a turban of great value.

On the next day, says the chronicler, there was a fight of elephants at which were present not only the Great Mogol and Omrahs, but also the Princesses and ladies from the Seraglio, though these latter looked on for the most part, covered, from the windows.

At one of the windows, Mir-Iways spied a young and beautiful lady and having once caught sight of her he lost all interest in the elephant fight, following her every movement intently with his eyes. He very much wanted to know who the beautiful lady might be, but he had not sufficient courage to inquire, even had he known whom to ask.

The Royal Seraglio, it is almost needless to say, was so well-guarded that no men, other than eunuchs, were permitted to enter it, and none knew who was locked up there. Amongst the knights who accompanied our prince from Candahar was a "sly and crafty person who had made acquaintance with one of the Great Mogul's black eunuchs." Mir-Iways remembered him at this juncture, and sent him an order to come and speak with him. On seeing him he entrusted him with his secret and asked him to go and search out his black friend, the eunuch, and inquire from him who she was that stood in such and such a window, looking on at the elephant fight.

All sorts of ladies were brought up in the Seraglio, in addition to the wives and concubines of the Great Mogol. The skilful knight immediately sought out his black friend, and after carefully describing the exact position occupied in the particular window he learnt from the eunuch that the beauty was the youngest daughter of Prince Mathoudin, and was called after her great aunt Rauchanara-Begum, a name signifying "The Light of Princesses." She was a great grand-daughter of the Great Mogol, her father being the second son of that monarch's eldest son. The eunuch also volunteered the information that he had himself the chief charge of her.

The knight was instructed by Mir-Iways to bring the black eunuch to see him. After giving him a handsome present the prince inquired whether the Princess was under any engagement, and to his joy was told that she was fancy-free, being in the Seraglio solely for educational purposes. But here again we let the author tell his own tale. The prince desiring the eunuch to procure him an opportunity of speaking with Rauchanara-Begum in private, promised to oblige him, in return, in anything he might wish.

The eunuch at first represented the danger he would be in should he be caught in the Seraglio, together with the impossibility of speaking with her out of the said place; but the prince having added a valuable jewel to his first present, and requesting once more of him to use his utmost endeavours to bring this affair about, the fellow was at last induced to a promise that he would think of some means to satisfy his desire. The following day he came again to the prince, telling him how he had by chance an opportunity to speak of him to Rauchanara-Begum whom he had been obliged to inform where the prince stood on the day of the fight of the elephants; and that he had perceived she was not averse to him, as she had so particularly inquired after him; so she being a great lover of pearls, he knew no better expedient for the prince than to come into the Seraglio disguised in the habit of a pearl-merchant, when he could privately carry him to a place, where he might speak with the princess alone. This was pleasing news to the prince, who chose, presently, a parcel of the best pearls of which he was possessed, and, dressed like a Benjanian merchant, was carried that afternoon into the Seraglio. At first the princess took him to be really what he represented, but they two, being left alone together, he fell at her feet, and discovering who he was assured her that from the first moment he had seen her he had been obliged to adore her, wishing for nothing else than that Fate might have designed such a miracle of beauty for him.

Of course the prince won his suit, and although the old copy of this remarkable little-book here breaks off the story abruptly, some ruthless hand having torn out a leaf, yet there is satisfaction in reading that the articles of marriage were no sooner agreed upon than the nuptials were celebrated after the Mahomedan manner, with great pomp and solemnity, and the Great Mogol, who loved Mir-Iways as if he had been his own son, shewed himself, notwithstanding his advanced age, very merry and pleased at this feast; after which Rauchanara-Begum wishing, as well as her parents, that she might tarry a little longer at Indostan, our prince again desired his father's consent, and obtained his leave, for continuing two years more at the Great Mogol's Court, notwithstanding everybody at Candahar wishing to see this newly married couple quickly. He had consequently a great court and retinue, and scarce a year was passed when his wife brought him a son (in the year of our Lord 1704) to the great joy of both courts.

Having followed the fortunes of Mir-Iways through infancy, childhood and youth, and brought him to man's estate and to fatherhood, we propose, still adhering closely to the information afforded by our author to give some account of his public career as a statesman and a general.

On the death of the Great Mogol the fire of discord and jealousy broke out more and more amongst the four sons of the late ruler.

Mir-Iways, as was perhaps natural, supported the claims of the eldest son Shah Alem, and went to his assistance with 20,000 men. A big battle was fought, in which the prince and Mir-Iways were victorious, their opponent, in despair at a lost cause, stabbing himself with a dagger, and thus, as our author quaintly puts it, "quitting, by his death, all pretensions to the Empire." Shah Alem thus became the new Great Mogol, and Mir-Iways, seeing him established on the throne of his father, journeyed to Candahar, where he was received with great rejoicings.

It was in A.D. 1712 that the Emir, Muhamad Bakir, fell sick of a fever and died. It was in vain that the most skilful Arabian physicians, who were present at his court, were summoned to assist him ; the fever did its desperate work. Poor Guny's grief at the loss of her husband was unbearable, so intensely had she loved her lord. Scarce a year passed away when she likewise died. Mir-Iways mourned their loss and honoured them in their funerals with great solemnity and pomp.

There is something impressive about that family gathering around the aged veteran's dying bed. He had sent for the rest of his sons, which he had by his other wives and concubines, and in their presence had appointed Mir-Iways to be his successor, laying his commands on them that they should acknowledge him as their liege-lord. He told them that for their maintenance he had appointed lands and revenues, and they all agreed to accept their brother as their Prince.

Mir-Iways had enlarged and strengthened Candahar, but he still found it too narrow a field for his ambitions, and turned his eyes longingly upon Persia. Our Mir-Iways was a man deeply versed in human nature. He read men as others read books, and his insight shewed him that there was no cloak for ambitious designs so ample in its folds as that afforded by religion.

As must be well known to the reader there are many sects amongst the followers of the Mahomedan religion, and the chief and most powerful are two :—the Sunites or Additioners, who add the Sunam to the Al-Koran and the Alishirs, or sect of Ali, who accept the Al-Koran as their chief guide, and allow of no addition to it. A mortal hatred reigns between the professors of the two sects, hardly surpassed by that evinced by the Puritans against the Roman Catholics, and *vice versa.*

Mir-Iways knew that at that time the Kingdom of Persia was in a miserable condition, owing to the bad government of a badly brought up king, who ruled under the title and name of Shah Soly-man or Selim the Fourth.

As a boy he had been debarred by his tutor from reading the accounts of famous men, or affairs of state or war, and from such knowledge as is becoming and fit for a young prince, with the design that those interested might be sure, in case he should happen to be king, that he would leave all to his ministers, and not take the reins of government into his own hands, or make innovations. Selim the Fourth was a little man, very fond of pleasure and somewhat craven in spirit, so that he frequently composed difference between Indians, Turks and Arabians, through his Governors, by offering sums of money. He was more afraid of the enmity of the Turks than that of any other nation.

The weaknesses of this weak ruler were well known to Mir-Iways, who had made a careful study of them. He knew that the real ruler was the Prime Minister, Achemaal Daulet. Mir-Iways determined to lose no opportunity and to spare no pains to gain over this important agent to his side ; so he promised him that on condition that he joined the sect of the Sunites he would be promoted to the crown.

This promise he never intended to keep. He knew that if he could once get a footing in Persia he would be able to bring it about that the Prime Minister should be destroyed by the king himself. His craftily laid plans were kept secret, so that nobody knew of them till they were put in execution.

It was about this time that rebellions broke out all over Persia ; first came the Tartars, under their leader, who robbed and plundered everywhere ; then came a revolution, under a Persian nobleman who attacked the town of Sjamachie, which town, under ordinary conditions, paid the king a yearly revenue of a million crowns from the silk trade carried on there. It is said that on the taking of this town 120,000 men were cut to pieces, including two hundred Russian merchants, who traded there in tin, lead, copper and fur, whose reserve capital in ready money amounted to over a million. The successes of the rebels were so great that he proceeded to take another town which he succeeded in capturing. Then came the Imam, or Prince of Macao, who rose in insurrection in another place, conquered some countries and intended to go to Kirman to plunder there an important trading town.

The time now seemed ripe for Mir-Iways to thrust in his sickle. This he prepared to do by setting out from Candahar, with a well-equipped army and making straight for the Province of Kirman. As he marched along he gave it out everywhere that he had come to help the reigning king to restore quiet, and quell by force, if necessary, the malcontents. He said that he would assist to secure the king on the throne, if he would forsake the abominable heresy of Alishir and profess the true religion of the Sunites. Many believed in his statements and all along the route to Kirman he was joined by loyal Persians. The capital of the province was at that time, very famous, for the finest Persian stuffs that were made in that country. Wishing to secure the town peaceably if it might be, but at all hazards to secure it, Mir-Iways sent a herald to the Commander, informing him that since he did not come as an enemy, but as a friend, he might deliver the town up to him.

The Commander, however, did not appear to be quite so willing to give it up. Our hero, therefore, besieged it, and of course, took it.

All such Persians as were of the sect of Ali were plundered but the Sunites were spared, and when the town was taken the rest of the towns surrendered, one after another, and so fast that, in a little while Mir-Iways was master of the whole Province.

Between the design that Mir-Iways entertained of falling on the Shah of Persia, and its execution, there stood one man, *viz.*, the Prime Minister, Achemaal, whom it will be remembered, our diplomatist, with the usual Eastern disregard for truth, had promised the throne.

This Achemaal, who had played into the hands of Mir-Iways by delaying as much as possible the preparations for opposition, suddenly desired to alter his tactics, apparently believing that it was not likely that Mir-Iways would be at the expense of so much treasure and blood to make him king. This change of front was immediately reported to Mir-Iways by his spies. Now, thought the Prince, I must cry 'check' before the traitor had time to make another move. Our author tells us that Mir-Iways made use of the following stratagem :—

He cast his eyes upon a trusty Persian, whom he gave a letter to Achemaal, in the name of the Prince of Macao, and since he was sent only as a messenger, and consequently no great harm was to be feared as likely to come to this person, he ordered him that he should cause himself to be intercepted, as by chance by a party of the king's, intending by that means that the letter might fall into the king's own hands. In this letter he wrote in the name of the said Prince of Macao that " it was now time jointly to execute their design, wherefore he should secure the king's person and his Princes and himself would, with his other allies, soon be at Isfahan, and order everything for his mounting the royal throne."

The letter, as Mir-Iways had intended, fell into the king's hands ; Achemaal was immediately made a prisoner by the king's command, and his eyes were put out but his life was spared until the king could discover his accomplices. Then was pronounced his doom of execution.

The puller of the strings that led to the downfall of the treacherous Minister remained unsuspected, for how was it possible to suspect Mir-Iways as being the cause of these disorders ? It was in the fitness of things that he should feign to be deeply grieved at the king's conduct, whereas he was secretly overjoyed at the opportunity presented to tax the king with tyranny.

The Shah fondly imagined that by the execution of the traitors he had firmly established his tottering throne, but he had not given sufficient weight to the importance of the personality of his late Prime Minister, who had been a great man in the kingdom, and yet had been hurried to death without even a form of trial! Inquiries were made of the Prince of Macao concerning the letter he was alleged to have written, and, of course he positively denied the sending of any letter at all. The people were now irritated beyond control against the Shah; their irritation became mortal hatred which the allies of Mir-Iways did all in their power to foment, and succeeded in bringing to boiling pitch.

Now was the moment selected by Mir-Iways to strike the unpopular monarch, whose people held him in contempt as a ruler, on account of his insolence, neglect and luxury, to which they added tyranny and some imputed heresy.

Drawing his army together, our Prince decided to march directly on Isfahan. His choice lay between two roads; the one led him through provinces bristling with governors and chiefs, still loyal to the king whome he would of necessity have to engage; and the other lay through deserts and unbeaten tracks. He chose the latter, sending before him his Tartars to prepare the way, himself following with the rest of his army, and spreading reports on the path that it was not his intention to deprive the king or his family of the crown, but to draw him over from the heresy and superstition of the Ali to the true faith of Muhamed. He stated too that if the king would embrace the "true faith" he would confirm him on the throne and return home with his troops. By this assertion he intimated that he was appointed by God to avenge the prophet Muhamed, and to punish in the severest manner such Persians as had blasphemed him. His manifesto which he caused to be scattered all over Persia, makes curious reading. We give one or two short quotations.

"We, Muhamad Mir-Iways, a Shade of God on Earth, Great Emir of the most famous trading town and whole Province of Candahar a great Conqueror and a great Subduer assisted by Heaven, as also a zealous destroyer of all such heretics as are not of the faith of the Sunites; a Prince born at a time of a great conjunction of some planets, and begotten during the influence of the most auspicious stars, a refuge for all true believing Mussalmans, and a victorious trophy for a sanctuary for unbelievers, whether Christians, Jews or Sabeans humbling themselves to us; and an opener of the gates to a place of rest, who also is appointed a disposer of the lives of millions of men,—We, Muhamad Mir-Iways, do acquaint you hereby, that your present wicked and heretical Shah has not only formerly persecuted and by clandestine endeavours aimed at the life of my father (upon whom the Lord have mercy) and likewise committed great enormities against him because of his pure and true Sunitian religion, but also, contrary to all treaties, carried on his wicked machinations against the lawful son and heir of him, *viz.*, against our own self, even in our infancy, so that we have been obliged to seek protection and safety of his most Sublime Majesty, the most powerful king of all kings on earth, shining in all the four corners of the world, namely, the Padi-Shah, Great Mogol of Indostan. But because the divine vengeance could not any longer forbear to punish such, and many a thousand other crimes of your king: and your Shah being beside by reason of his effeminate weakness and lascivious laziness, unfit duly and with prudence to govern such an ancient and renowned learned and civilised people as you Persians are (tactful this!); therefore God has raised us to deliver you from the tyranny, the heresy, and the vicious government of your Shah." The manifesto goes on to demand immediate submission to Mir-Iways together with the payment of the "usual tribute to our Pashas whom we shall send to you." Those who submit are promised that in "company with many millions of Mussalmans" they shall ultimately be "happy and merry for ever" in Paradise, whereas those who "do pertinaciously refuse to obey us" will not only be in time "hauled away by devils from top to bottom into the dark black stream of Hell-Fire and be always roasting on the fire without dying; but you'll also be hunted up and down in all your houses and temples, in all beds and baths, in towns and villages, in castles and strong towns, in woods and fields, upon the highest top of steeples and in unknown holes of steep rocks; nay in hollow caves of the earth and in the narrow holes of savage creatures," and so on, *ad infinitum*, the conditional curses gathering in fierceness and intensity as they proceed. The manifesto concludes with the statement that "who does but submit and is obedient will have safety, protection and peace; but whoever endeavours to escape, or will accept of any assistance from the Russians to oppose us, shall certainly repent it."

This manifesto had an almost immediate result in bringing to the standard of Mir-Iways great numbers from all parts. At this critical moment there arrived in the camp (Mir-Iways had halted his army near Mahomedia) a Russian Embassy, who when admitted to audience told our Prince that his troops and allies had plundered a Russian caravan coming from China; by which action the Russians had sustained loss to the extent of five millions, and now demanded reparation and satisfaction. Mir-Iways was too wide awake to be taken in by such childish representation, so he smiled at the embassy and said as he dismissed them: "That as for himself he would maintain a good amity with the Czar, who had been represented to him as a wise and brave Prince but in case the Russians would in the future send caravans again to China, he would advise them to make first an alliance with all the Tartarian Chams, particularly with the Grand Monarch, thereby to obtain the liberty of a free passage through and near their countries or else to send some good troops to guard the caravans as he heard the Dutch and other Europeans were accustomed to do by sea, who always sent a good fleet with their merchantmen to the Indies and finally that he could prescribe no laws to the Uzbegians, his allies." Then he marched with his army into the Province of Iraq—properly the ancient country of the Parthians and ever, as he marched, his followers increased. On he would go to Isfahan, in spite of the generals of the Shah of Persia who had determined to oppose his progress.

The eldest son of Mir-Iways was now about seventeen years of age and well-skilled in the art of war. His father ordered him to march away before him with twelve thousand men, and himself followed with most of his troops, leaving some behind for a reserve.

On the first day of March, 1722, the forces of Mir-Iways met those of the Persian Shah, and routed them entirely. The rout was sign enough for all the towns round about, which yielded one after another to the invader, without striking a blow. On went the victor to the capital of Isfahan, the place of the Shah's residence. So sudden was his arrival that the monarch had only just time to retire with two hundred men to a strong castle near by. Here he only remained for a very short time, as he did not feel himself safe there.

Nobody knows for certain, our author declares, what became of the Shah. Mir-Iways caused a search to be made for him in all directions, sending out spies to look for him, but all to no purpose. Reports as to his fate were as numerous as diverse. Some said he went to Bagdad and died there; others that his eyes and the eyes of one of his sons had been put out upon the borders of Turkey; yet others that he was secretly in a castle not far from Isfahan, and others still that he went to the Czar's Court, and acknowledged the Czar as Emperor, and also promised to cede to him the Lake Daria, famous for its riches, but as the Lake is located in Tartarian territories, and did not belong to the Shah, it is difficult to credit this last statement.

Mir-Iways no sooner arrived before Isfahan than he determined to lose no time in seizing the suburbs. Some of these suburbs were very wealthy, rich Armenian merchants dwelling there and paying tribute to the Shah, their steward being entrusted with the work of gathering it in. Isfahan itself was not prepared to admit the invader within its walls, and pluckily prepared for its defence. Mir-Iways would not reduce it by arms but by famine, and meantime his army must live. So taking up his quarters in one of the richest of the suburbs, he called for a "free gift" from the rich Armenians, forgetting, however, to name the sum he expected to receive from them.

They were all commanded to deliver five hundred young virgins of the best of their families. Some spy informed Mir-Iways that the ladies selected for the fulfilment of this order were neither the most beautiful, nor of the best families. This would not do for our hero. He immediately commanded those repsonsible for the selection and delivery of the tribute to be beaten on the soles of their feet with the bastinado, and to be kept as prisoners till the handsomest women of the first rank had been picked out.

A keen-sighted diplomat and general, Mir-Iways clearly recognised that he would have against him the Czar of Russia. He, therefore, wrote to the Ottoman Porte, and "recommending" himself to the "Grand Signior's favour," informed him that he never intended to deprive the Shah, or his family, of the crown, but rather to maintain them in their state; he was nevertheless resolved to induce the Shah to forsake the superstition of Ali, and to embrace the true doctrine of the Musselman and to introduce and propagate the same all over the kingdom. And because the Shah was not at all qualified to govern, and was withal a great tyrant—his eldest son being even worse than himself,—and therefore both very much hated by the States of the Kingdom, these latter had chosen the youngest son for their Shah. Therefore Mir-Iways informed the Grand Signior that he did not intend to maintain the crown for himself, but for the young Prince, and asks that he shall not be regarded as a usurper but as protector, and he requested the Porte to assist him in his design. This letter gave great satisfaction to the Porte, and the pretence also brought Mir-Iways additional credit amongst many of the Persians. The Czar of Russia, thinking that a good opportunity presented itself to put his country's commerce on a sure footing with the Great Mogol's country, by taking and securing a good port and some frontier towns on the Caspian Sea, veiled his real reasons with assumptions of friendly zeal on behalf of the fugitive Shah, and himself accompanied an army of 100,000 men to Astrachan. This move of the Czar could not, however, prevent the surrender of Isfahan. This event happened on October 13, 1722.

"Our Prince shewed great clemency at this surrender (declares our friend, the author); for all the inhabitants were taken in protection and maintained in their liberties and privileges; and the European inhabitants were well treated above all others....

As soon as Mir-Iways was master of the town and had brought matters therein to order again, he took the young Persian Prince and girded the scimitar on him, according to custom, to show thereby that from that same time he was to be the Sovereign of Persia; and he knew at the same time so to cozen the whole nation that they declared him publicly Protector of the Kingdom and tutor of the young king, which title he has still; and what with the increasing assistance of the Tartars, and what with the submission of the remaining Persians, he grows stronger from day to day."

This was written in the early spring of 1723. Our interesting author concludes his story with a sketch of the town of Isfahan, the Persian capital, describing minutely the royal palace there, and he writes his 'Finis' beneath the following suggestive statement:—

"In the meantime 'tis certain that the Turks had conceived great jealousy towards the Czar's progress even before the arrival of this Embassy, and that Mir-Iways made all preparations to drive the Russians back out of Persia. But as to what has passed since, the newspapers have not been in agreement with each other, and what at one time has been positively affirmed has been as positively contradicted at another (there were no penny daily papers circulating in Britain at this time may be!); so that nothing of certainty is to be gathered from them. Although the Czar has given some very strict orders not to divulge anything, there is no doubt but that some further news to be relied on will be received from Persia by some means or other."

(What did occur is recorded by the historian, and is available to all students of Persian history.)

Our author at this stage in the career of his hero, Mir-Iways, seized the opportunity that presented itself, and, with the assistance of the Russians set out to return to his own country.

JAMES CASSIDY

IS IDEALISM REFUTED ?*

There is now a widely current belief in the philosophical world that Idealism has lost its old prestige. It is no longer given a place in the forefront of philosophical speculation, but is supposed to have exhausted itself and pushed to the background by better equipped competitors. Realism, pragmatism, voluntarism, behaviourism, Bergsonism—ever so many isms recently invented are now in the ascendant. Idealism is looked upon as a bankrupt institution, a thing of the past, an exploded theory or a futile and frivolous type of speculation. In words like these or in even stronger and more bitter ones has the death-knell of Idealism sought to be sounded and its refutation driven home to us.

Reviewing all the varied and strenuous attempts that have been made to disprave and discord Idealism we may notice two forms of opposition to the idealistic creed. The first is a frontal attack directed to the very foundation on which the massive superstructure of Idealism stands. It questions the validity of the basal principles of Idealism. All the main grounds on which Idealism is based are subjected to the most relentless criticism. The attempt is made to demonstrate that Idealism is supported by no solid ground, but is built on quicksand. The second is a sort of side attack which aims at exposing the defects and inconsequence of the Idealist's philosophy. The point pressed here is that Idealism offers no adequate solution for many facts of the real world and certain problems of actual life. It stands condemned by the presence of evil in the world. The questions of individuality and freedom, the reality of time and progress are stumbling-blocks to Idealism of the absolutistic type, if not to all. It is proposed in this short paper to examine the first line of argument which is employed as a basis for the refutation of Idealism.

---

* Paper read before the Indian Philosophical Congress, 1926.

What is Idealism? Much depends on the answer to this question. What is professed to be the refutation of Idealism does not, I venture to show, touch the essence of genuine Idealism but only certain specious forms of it. Modern Idealism asserts two general principles. According to it, the ultimate reality is mind. Idea, Experience, Reason, Consciousness and Spirit are the various terms used by different idealists to express the mental or spiritual character of ultimate reality. It is the prime source from which all things arise, for which they all exist and by which they are sustained. It follows next that between mind as the ultimate reality, on the one hand, and the finite things and beings, on the other, there subsists a necessary relation of correlativity as between subject and object. The world of things has existence as a system of objects necessarily related to mind. It has no independent being apart from relation to the unity of a living universal experience. On the other hand, the ultimate reality as a mental or spiritual principle is the subject of experience of a world of objects. The unity of its life and experience is meaningless apart from its relation to a variety of contents in other real things and beings. The reality of things, therefore, does not lie in their independence of all minds. It consists in their objectivity in relation to a subject of experience. The reality of the ultimate mind or subject, again, lies in the activity of evolving and experiencing a world of objects. Reality and rationality, the objective existence of things and their subjective reference are reciprocal conceptions.

Now, let us consider the attempts to refute Idealism as sketched above in its bare essence. One such attempt consists in tracing the cardinal doctrines of Idealism to the Berkeleian principle: esse is percipi, and then showing that "in all the senses ever given to it, it is false.'' As Dr. G. E. Moore observes :

> " That wherever you can truly predicate esse you can truly predicate percipi...is.........a necessary step in all arguments, properly to be called idealistic, and, what is more, in all arguments hitherto offered for the idealistic conclusion.''

It is here held that the Hegelian principle of the correlativity between subject and object is none other than Berkeley's principle of 'esse est percipi' but thinly disguised. The Idealistic view of the spiritual character of reality resting, as it does on this argument, ends in reducing the objects of experience to aspects of experience or ideas of the mind. Modern idealists do indeed admit a distinction between a sensation or idea and its object. But they " are not thereby absolved from the charge that they deny it.'' Their view of the inseparable relation between ideas and objects, their conception of the two as forming an 'organic unity' land them logically in the same position as that of Berkeley's subjective idealism. "That Berkeley and Mill committed this error will, perhaps, be granted : that modern Idealists make it will.........appear more probable later.''

.Whatever of truth there may be in the above argument against the Idealistic position, it hardly contains anything to convince us of the truth of its conclusion. What is urged here is that modern idealists commit the same mistake as Berkeley in that "esse is held to be percipi, solely because what is experienced is held to be identical with the experience of it.'' But a levelling statement like this cannot be accepted as true in any possible sense. It rests on a radical misunderstanding of the position of modern Idealism. A theory of subjectivism or metalism of the type worked out by Berkeley is indeed open to this charge. With Berkeley the principle of 'esse is percipi' is a psychological truth. It is the result of an introspective analysis of the conditions that make the world actual to us.

And since Berkeley (following the lead of Locke's empiricism) could accept only empirically verifiable conditions, he had to reduce the esse of things to our actual or possible perceptions of it. So far we can understand how esse is equated with perception, how what is experienced is identified with the experience of it or how blue is held to be identical with the sensation of blue. The position of modern idealists, however, is altogether different. I say this through no love of settled opinion or favouritism but in a spirit of fair criticism. That modern idealists admit a distinction between idea and its object, that it is no part of their intention to identify the two and also that they expressly assert the actuality of this distinction is to be admitted by the most perverse of their critics. It remains to be seen whether from any of their assertions the identity between idea and its object follows as a logical consequence. Such an assertion, it has been urged, is contained in the idealistic view of the relation of inseparability or organic unity as subsisting between the idea and its object. To say that two things are inseparably related or that they constitute an organic whole is to deny their distinction. Hence it has been pressed by the critic that the idealists' assertion of inseparable relation or organic unity between idea and object leads logically to their identity. As Dr. Moore says:

> "When, therefore, we are told that green and the sensation of green are certainly distinct but yet are not separable, or that it is an illegitimate abstraction to consider the one apart from the other, what these provisos are used to assert is, that though the two things are distinct, yet you not only can but must treat them as if they were not."

But it is too much, I think, for any logic to prove identity from inseparability. The idea of inseparable relation requires (1) two things that are somehow distinct and different from each other. It is meaningless to speak of the same identical thing as inseparably related to itself. (2) It requires also that their relation holds good in all times, places and conditions, and that one cannot be separated from the other without prejudice to the existence and nature of both. This is illustrated in the relation between substance and attribute, cause and effect, genus and species and the like. Nowhere in the conception of inseparable relation do we find anything that forces us to the conclusion of identity as its logical consequence. Far from this, it requires the distinction between two units of existence, howsoever alike they may otherwise be. Nor is it sound reason to say that two things cease to be distinct and become identical because they form an 'organic unity' and because it is an illegitimate abstraction to consider the one apart from the other. An abstraction may become illegitimate when we attempt to assert of a part that which is true only of the whole to which it belongs. But Dr. Moore is not right when he says that this principle is used to assert "that whenever you try to assert anything whatever of that which is part of an organic whole, what you assert can only be true of the whole," and "this can only be because the whole is absolutely identical with the part." What is true of the whole cannot obviously be true of the part. But from this, it follows by no means that what is true of the part of an organic whole is true of the whole itself and therefore the two are identical. All that can legitimately be said is that what is true of the part is true of it as a member of but not as identical with the whole. Hence even if idea and object be organically related and cannot be considered apart, it does not follow that they cease to be distinct and become identical. What is true of the idea is true of it as a distinct unit that refers always to an object and what is true of the object is true of it as another distinct unit always referred to by idea. It does not, therefore, appear from the above argument that modern indealists make the same mistake as Berkeley and that they deny the distinction between idea or experience and its object in spite of their best intentions to the contrary.

Another formidable attempt to refute Idealism consists in attacking the Idealists' principle of correlativity between things and mind, or, between object and subject. That all things are necessarily related to mind or that their existence depends on their relation to some mind is an idle and unfounded assumption. Things have an independent existence of their own. True, that they are sometimes known by us thus enter into the cognitive relation. But this is no part of the essential nature of things. It is an accidental and adventitious quality of things. They can and do exist in all their glory even when there is no mind to know them. The last vestige of the cognitive relation may disappear and yet things exist as no whit less real. "Many tulips are 'born to blush unseen' for ever." To say that a thing known at certain times must be known always is as foolish as to argue that because the letter 'a' occurs in the third place of words like 'place', 'that', etc., it is to be defined as the letter occurring in the third place of words. "This specious argument," Prof. Perry says, " may be conveniently described as 'definition by initial predication'." It may be that the *knowledge* of things is not possible apart from their relation to mind. All conception and predication of things must be by the mind. "It will be convenient to call it 'the ego-centric predicament'. But this does not prove that the *existence* of things is dependent on their relation to minds." All that it proves is that "One cannot *conceive* things to exist apart from consciousness, because to conceive is *ipso facto* to bring within consciousness." But this is a redundant proposition. It means simply that a conceived thing is an idea and an idea cannot exist except in mind. " But what the idealist requires is a proposition to the effect that everything is an idea, or that only ideas exist. And to derive this proposition directly from the redundancy just formulated, is simply to take advantage of the confusion of mind by which a redundancy is commonly attended."

The above anti-idealistic argument has the merit of clearly bringing out the real point at issue. That matter exists as well as spirit, that things are not mere ideas of the mind or that the objects of experience are somehow other than experience will be readily admitted by modern idealists, if not all. But the moot-point to decide is: How do things exist? Do they exist only as related to mind, as present to consciousness? Or, do things exist independently of the relation to any mind, the cognitive relation being one of the many contexts into which things may indifferently enter? Idealism, while it grants the distinct existence and objective reality of things, holds that they are necessarily related to and not independent of mind. It is plain that all the things we speak about or anywise refer to are related to our minds. However much we may try to get a thing existing apart from mind, we not only fail but also see how doomed to failure all such attempts must be. No sooner than we get at the thing it becomes related to our mind. A man cannot leap over his shadow. The bird cannot soar above its wings. There is then no gainsaying the fact that all the things we anyway point to are related to our minds. But the question still remains: Is this relation of things to mind a necessary or an adventitious one? Is it inherent in the very constitution of things? Or, is it only an accident that sometimes befalls them but touches not their essence? Now so far as the finite mind is concerned, it cannot, I think, be said that all things are necessarily related to it, or, that they do not exist when out of relation to it. At the same time that we cannot point to any thing without bringing it into relation to our minds, we are convinced that the thing existed before and would continue to exist even when my or your consciousness disappears. Who among you would doubt the existence of your pen at the intervals no man takes notice of it? No doubt a thing stands related to our minds as often and as long as we deal with it in any way. Nor can we conceive anything as existing apart from relation to our minds. But to conclude from this that the thing must always be related to our mind, that its existence is dependent on our consciousness of it is indeed to commit the fallacy of 'definition by initial predication' or that of the argument from 'the ego-centric predicament.' But idealism does not stand on such slender grounds. Its principle of the correlativity between mind and things or subject and object is no mere induction per simple enumeration. Nor does it require to reduce things to ideas in order to vindicate their necessary relation to mind. It is not held here that all things are necessarily related to mind simply because every observed case of a thing is a case of a thing related to our minds. This, as Prof. Perry observes, is an induction that ' proceeds entirely by Mill's " method of agreement " which is invalid unless supported by the " method of difference," that is, the observation of negative cases' which are not available in this case. To my mind, the principle of correlativity between mind and things has an ontological basis. All things, all material and temporal existences, are necessarily related not to your or my mind, but to the absolute mind which is the rational ground of all existence, the creative energy evolving and operating all things. Things do exist. There is no doubt about it. But their existence has its ultimate basis in the life of the universal reason that is the source of all the world's power and energy. Modern science tends to show more and more clearly how the substance of the world, material and mental, is not to be found in a number of inert and indivisible atoms but a system of forces or enegies. " In the material universe," says Sir Oliver Lodge, " we now know there is nothing but groupings of the two electric charges. Enormous in number, they form the ultimate units of which everything is built." If we are not to court the insuperable difficulties of materialism, we should admit that the universal energy constituting the substance of the world is the power of reason, the activity of mind or spirit. All things of the world as products of the creative activity of the absolute mind are necessarily related to it in some such way in which our ideas are related to our self. This, however, does not imply that as products of the absolute mind physical things are no better than the ideas of our mind. From psychology we learn how the effects of mental activity take the form of ideas as well as that of innervation and bodily movement. Mental activity involves both immanent and transitive causality. As Prof. Stout very well points out, mental activity involves mental change, innervation of muscles, muscular contraction and bodily movement, and lastly, consequent mental change. The mind is as good a source of ideas as of force or energy. It is not a paradox, then, to say that the absolute mind contains both the ideal form that constitutes the order and the realising energy that is substance of all things and beings of the world. There is, therefore, no use in labouring the point any further that modern Idealism does not reduce all things to ideas, but maintains their distinct existence in necessary relation to mind or spirit. In answer to the question: Is Idealism refuted? we are, therefore, to say ' No ' for all the arguments so far considered.

SATISCHANDRA CHATTERJEE

PERFUME

He passed so near to me, that I could see
The latent fires that glowed in his dark eyes ;
Then my heart leapt and soared unto the skies,
And was at one with radiant memory.

Oh! what a rich, sweet, spicy perfume feast
Of jasmine, cardamom, and sandalwood,
And *otto dilbahar*. It was so good
To breathe again the essence of the East.

Strange how the subtle scent that emanated
From Eastern form, in Western raiment clad,
Led me down paths of thought, not wholly sad,
Unto a goal where joy and pain were mated.

Perfume and memory go hand-in-hand,
The one invokes the other, as a soul,
Pouring the love-wine in a crystal bowl,
Makes of another soul the last demand.

So I forgot the grey and sodden street,
The fog that wrapp'd me in a heavy pall,
The drizzling rain, the mis'ry of it all,
The clogging mud that clung about my feet.

And I returned to where I most belong,
Where dark-skinned faces welcomed me and smiled ;
To lands whose symbol is a little child ;
Where love is passion-full and man headstrong.

For one brief moment, urged by some unknown
Hypnotic influence, I left the West
And sought the climes, where poet-souls find rest,
Drugged by a scent on sooty breezes blown.

Drugged by the magic of the Orient
That claims me, and will never let me go,
Because She knows I understand Her so,
And am not prompted by mere sentiment.

GWENDOLINE GOODWIN

PROFESSOR DASGUPTA ABROAD

The Sixth International Congress of Philosophy had its sittings in Setepmber last at the Harvard University, Cambridge, Massachusetts, U.S.A. Sixteen nations of the world sent their representatives there. Prof. S. N. Dasgupta, M.A., Ph.D., was invited in May last by the VIth International Congress Committee to contribute two papers on Eastern and Western mysticism and on Philosophy and International Relations at this Congress and the Northwestern University, Evanston, Illinois, also invited him to deliver the Harris Foundation Lectures[1] for 1926. The Government of Bengal appreciated the compliment that was paid to the Bengal Education department by such an invitation extended to one of its members, probably the first of its kind and in response to the special request made by the Congress Committee and the Northwestern University, placed Prof. Dasgupta on deputation out of India and the University of Calcutta also nominated him as a representative along with Professor Radhakrishnan at the Harvard Congress.

Dr. Dasgupta started for America on the 28th July, 1926 *via* France and England. On his way through Paris he halted there for a few days and worked in the manuscript department of the Bibleothek National and discovered three very rare Sanskrit manuscripts, Jvālāvalī Tantra, Marmmakallikā Tantra and Pratyaksha-didhīti, a commentary on the pratyaksha part of Tattvacintāmaṇi by Raghunath Siromaṇi. In England he spent a few days in Cloane, Scotland at the country house of Lord Haldane as his guest in company with the great English philosopher and his brother Professor Haldane the famous biologist of Oxford discussing many philosophical problems of the east and the west.

Dr. Dasgupta arrived in New York on the 10th September and two days later Professor Montague drove him in his car from New York to Boston a distance of 240 miles along with Prof. Dewey, Mrs. Dewey, Prof. Weyl of Zurich and Prof. De Los Rios of Spain.

Indian philosophy is very little known in America and though there were sections on Arabic and Jewish philosophy, there was no section on

---

[1] The Norman Waite Harris Foundation, Lectures, one of the foremost of the American Foundation lectures, were started in 1906. They are open for all subjects and they were always delivered by men of outstanding abilities in different branches of Science and Art in Europe and America.

Indian philosophy at the congress. In spite of the lectures of Svami Vivekananda and the Vedanta societies little impression has been made on the Universities regarding the problems and solutions of Indian philosophy. Dr. Dasgupta in his paper on "Eastern and Western Mysticism" analysed at first the main concepts of Hindu, Islamic and Christian mysticism and showed that they were essentially the same and that the cry of mysticism was the cry of religion and that the essential tone of mysticism was a tone of the psychological temperament of the human mind. The paper was listened to with great attention and received with the warmest applause. The way in which the fundamental validity of the mystic consciousness was proved in the paper as being the source of religious consciousness touched some of the tenderest spiritual chords of the audience and during the days that followed Dr. Dasgupta was the happy recipient of thanks and gratefulness from the many philosophers who attended his lecture. The eminent psychologist of Iowa, Professor Starbuck read a paper in the same section on "The empirical study of Mysticism" in which he tried to show on the basis of laboratory results that the mystics—by which he meant those who believed in church doctrines or those who had the vision of God and the like—were found deficient in intelligence tests and were consequently in the American phraseology dumb-bells. In the discussion that followed Professor Dasgupta pointed out and Professor Starbuck accepted it, that Professor Starbuck's remarks had no application to the true mystics. The true mystics are not mere visionaries, nor were they content with a mere dreamy vision of God, or faith in church doctrines, but oftentimes the mystics have been hard logicians and dialecticians who developed their religious consciousness by lifelong efforts after rectitude and moral perfection and that mere delusionists in religion were not mystics. Not only it was impossible for any one to have a Jesus Christ or a St. Francis of Assisi for the laboratory experiments but the socalled intelligence tests could not in any sense be considered as being true tests of intelligence for people who failed in one kind of tests may be very successful in other kinds of tests and one could not exhaust all kinds of tests.

In his lecture on "Maya and Brahman" which Dr. Dasgupta delivered in continuation with Prof. Radhakrishnan's lecture on the same subject, he brought together all the important problems regarding the origin of knowledge, the theory of being and the status of the objective world and compared and contrasted some of the important concepts of the Vedanta and Buddhism with the analogous problems in contemporary American and European thought, of Bradley and Bosanquet, Hume, Berkeley, the Neo-realists and the Critical realists. This speech was very much appreciated by the eminent thinkers of the congress.

On the 17th September, the concluding day of the Congress, a farewell dinner was given by the Governor of Massachusetts to the members of the congress about 500 in number, the representatives of 16 different nations. Of the foreign nations only six scholars were chosen for special introduction at the dinner by the Governor and they were asked to convey messages of friendly greetings to the congress on behalf of their respective countries. These were Prof. Smith of Oxford, Prof. Dreisch of Germany, Prof. Enriqi from Italy, Prof. Krozlowsky from Poland and Prof. Dasgupta from India. Prof. Dasgupta was asked to speak first. In his speech he thanked the authorities of the Congress and regretted that India had politically no direct share in bringing about world-peace, but yet the heart of India was always there and that India was optimistic towards the end that by the appreciation of the best of one another and by intellectual fellowship and friendship the reign of the spirit would prevail and the kingdom of God attained on earth. The Boston Herald concludes the report of his speech with the following quotation: "I think Boston will now know us and our philosophy better than she did, I also trust that India will more than ever participate in these international deliberations, for nothing will do more to elevate mankind than such meetings as these."

One way by which the popularity of Professor Dasgupta may well be guessed is the fact that before he left the congress he received invitations from about 25 different universities in different parts of America. But the time at the disposal of Prof. Dasgupta being limited he could accept only the invitations of those universities which were on his way to the Northwestern University where he was to deliver the Harris Foundation Lectures at Evanston, Illinois or near about that place. A few of these universities were anxious to have him there for some years which however he could not possibly do and some of the younger lecturers from the American universities are now seeking ways and means of coming over to Calcutta to read philosophy with Prof. Dasgupta.

Besides the lectures that Prof. Dasgupta delivered at the Northwestern University, Evanston, Illinois, he delivered several lectures at the Hamline University, Minnesotta State University, Carleton College, Grinnel College, Iowa State University, Chicago University, Michigan State University, Detroit City College Auditorium, Ohio State University, Ohio Wesleyan University and Columbia University. The total number of lectures that he delivered came to about 70 lectures on different subjects of Indian philosophy, Indian spiritual life, Indian Mysticism, Indian education system in the past and other kindred subjects of Indian culture and also on subjects of comparative Indo-European philosophy. Everywhere he had the most cordial reception both by the university people and the educated community and the students in general. In some places the enthusiasm created by his lectures spread in other circles also. Thus at Chicago the most important commercial magnates of the city including seven presidents of Railroad companies, many rich bankers and presidents of big companies including the Mayor of the city gave him a big banquet reception and wanted to hear from him the spiritual message of India. He never flattered the American people but plainly told them what he felt about them. Thus the St. Paul Daily News represents him as describing the Americans looking like " a child which must look at everything in the world in a great hurry without differentiating as to what is good and fitting and what is bad and useless—as the nation grows older it will learn to look into things more deeply. Spiritualism is the great gift which India may make to America. There are two kinds of spiritualism, objective and subjective, the former being well-known in America in the form of hospitals, welfare institutions and all the vast number of things which make for the welfare of humanity. Subjective spiritualism won by meditation and quietness is naturally lacking because of the youngness of the country." Again describing the nature of true education in the Hamline University he said that " the Euro-American nations are often baffling some of most important ends of education by putting emphasis on efficiency as the goal of education. True education is a system of self-development in which the demands of sense-gratification should be subordinated to the intellect and intellect should be subordinated to the demands of the higher ideals of the spirit. A right system of education involves the development of personality and all teaching must grow round the person of the teacher." The president of the Hamline University as also the other members were extremely impressed by his lectures and all the important members of the faculty assembled to give Prof. Dasgupta a hearty reception and convey to him a very hearty appreciation of the ideals he preached and the manner in which he impressed them.

In his lectures in the Minnesotta University he pointed out how the caste system in India grew out of a need of keeping a separate class of people called the Brahmins for memorising the Vedas. In dealing with the inequalities of caste he said that the caste system seldom implied any hatred between the castes and that India was certainly better in this respect than America which, with all her boasted civilisation, did not hesitate sometimes to lynch the dark Negroes—a barbarity which would put all savages to shame. He deplored the want of education among the masses but yet emphasised the fact that in spite of their want of education the poorer classes of India were not wholly uncultured, for the culture of the ages and the teachings of saints had unconsciously filtrated themselves into the messes. In spite of the fact that there is compulsory education in America and that America is at present the richest country in the world, it is yet a country of crimes of the most shocking and abominable description whereas in India in spite of want of education and the great poverty of the country there is much less of crimes in India than in America or in any European country.

In the Carleton College Prof. Dasgupta delivered four lectures on " Hindu Religion," " Hindu Ethics," " The Spiritual Life of India," and " Heraclitus and Buddha." It is not possible for us to give summaries of these lectures in this short space. He differentiated Hindu religion as the special religious tendency of the people of India, as distinguished from other religions which draw their sources from the teachings of their particular prophets after whom their religions are named. This tendency consists firstly in undertaking the greatest and keenest efforts after moral greatness and while observing the moral social and other duties gradually trying to transcend by superior self-control and moral achievements and having the ultimate aim of realising the liberation of the spirit conquering all desires. Spiritual realisation through contemplation is the highest aim of Hindu religion, but this aim can only be realised through the successive stages of self-elevation and that can only be done by facing squarely all the ordinary duties of man living in society and it is only in the very highest stage of moral perfection that a man can transcend the duties of the social stage. The enthusiasm of the students and the eagerness of the teachers to hear Prof. Dasgupta on these various aspects of Hindu spiritual life proved that the zeal for knowing the higher Hindu life was no less in this centre than in others.

In Grinnell Prof. Dasgupta was asked to lecture on " Social Aspects and Mysticism," "The Notion of Christ "in the vesper service on Sunday and on " Spiritual Life and Internationalism."

From Grinnell he proceeded to the Iowa State University and was asked to speak there on "Comparative Indian and European Philosophy." In most of these Universities he had to speak extempore and he did not often know the subjects on which he might be asked to speak before the various kinds of audience that he had to address. In speaking on comparative Indian and European philosophy Prof. Dasgupta laid stress on the fact that in India philosophy had grown from a desire of spiritual quest and the conceptual and the argumentative parts grew later by mutual conflict, while in Europe philosophy grew merely out of a scientific curiosity of getting at a rational scheme of the universe and that it has never transcended that stage. The aim of Hindu philosophy had always the pragmatic aim of betterment of life's ideals and spiritual realisation, and it is only in its later developments that it had a body of conceptual speculations which anticipates practically most of what has developed in the West as philosophy. All objections raised by the Iowa philosophers were answered by Prof. Dasgupta in the most satisfactory manner.

Prof. Dasgupta then proceeded to Evanston, Illinois, where he stayed for nine days and delivered the Harris Foundation Lectures and various other lectures before the University clubs and other associations and select gatherings and also at the University of Chicago. The Harris Foundation lectures on Hindu Mysticism are being published by the Opencourt Publishing Company and are expected to be out within a few months. It is not possible to give any synopsis of these lectures within the short space here. His arrival in the city was announced in the newspapers as "Sage of India arrives the city" and for the few days the local newspapers were full of the accounts of his lectures and personal descriptions and photographs. Long before the time of the lecture the Harris Hall was crowded far beyond its capacity on all the days of the lecture and many people had to go away everyday disappointed for want of accommodation. On the concluding day the president spoke of him in the following terms—Dr. Dasgupta came to us from the heart of the Orient to lift for us the haze of mystery which has surrounded its religious beliefs and customs. His great mastery over the Sanskrit language in which the philosophical literature of India has been written combined with his thorough grasp of European philosophy makes him the greatest living authority on Indian philosophy and surely he has proved to be one of the most popular men among all the Harris lecturers. The Harris lectures were given on the Vedic, Upanishadic, Yoga, and Buddhistic mysticism and also on the Bhakti mysticism of Gita and Bhagavat and also on the mysticism of Chaitanya, Kabir and other great saints of Bhakti.[1]

---

[1] The N. W. University, Illinois, have already addressed the Chancellor and the Vice-Chancellor of the Calcutta University thanking them for the invaluable services rendered by Prof. Dasgupta and expressing their high appreciation of his personality and scholarship and his great work in America in furthering the cause of International goodwill and scholarship. The letter to the Vice-Chancellor has already been published in the proceedings of the Syndicate.

After finishing his lectures in the Northwestern University and the Chicago University he proceeded to the Michigan State University where he spoke on "Education and International Relations and also on "Spiritual Life in Education in Ancient India." From there he proceeded to Detroit and delivered a lecture on "The Spiritual Message of India" at the City College Auditorium. A few quotations from the newspapers will suffice to show the way in which he was received in these parts of America. Thus the Detroit News with the headline "A foe of prejudice—Indian Educator opens new road to old culture" says, "Prof. Surendranath Dasgupta is the third of the great Indian thinkers to visit America, but unlike his predecessors he bears no message in the sense of propaganda. He may rather be considered as India's first philosophical ambassador to the Western world. The poet Rabindranath Tagore during his last visit to the United States several years ago made little attempt to interpret the culture and philosophy of old India to the West. He confined himself to political and social problems. Another great Indian thinker Swami Vivekananda was specially a religionist and a propagandist. Prof. Dasgupta espouses no narrow special interests but seeks to open up to the more scholarly minds of America that vast body of Indian philosophical literature of which for thousands of years the Western world has been unaware......Prof. Dasgupta is a young man as internationally known scholars go. He has a remarkably expressive face, yet a generally reposeful manner. He wears the conventional white turban, long frock coat and a small gold wrist watch. He avoids narrow cults and ceremonials and talks simply. He is known both as a philosopher and a mystic and in his learning has arisen above prejudice of caste, creed, and nationality."

From Detroit Prof. Dasgupta proceeded to Ohio State University, delivered three lectures on "Origin and Development of Hindu Thought, Buddhistic Mysticism and Hindu Ethics" and on "The Reality in the Vedanta." From there he proceeded to the Ohio Wesleyan University and delivered three lectures on the different aspects of Indian spiritual life. He had however on account of his throat troubles to undergo an operation at a hospital in New York and had to cancel all his other lecture engagements at many of the other universities and on the eve of his departure from New York could only deliver one lecture at the Columbia University at the importunate request of Professor Montagu of the Columbia University. Professor Dasgupta scrupulously avoided all invitations from lecture bureaus, concert organisers, who generally organise lectures for most of the lecturers in America. He restricted his activities only in the universities though he was sometimes obliged to speak before some non-academic bodies who wanted to receive him and do him honour such as the Hindusthan Association, the Friends of the East and the West, the Chicago Club and the like.

Returning from America Prof. Dasgupta came to England and accepted the invitation of the Vienna University to deliver a few lectures at that University, on "The Spiritual Life of India," "Indian Mysticism," "Approach to Philosophy in India and in Europe," "The Spirit of Indian Art" and also left a paper for the Vienna Medical Society on "The Medical Culture of the Ancient Hindus." The enthusiasm with which the cultured public of Vienna received him may well be judged from a few translations of quotations from the most famous daily of Vienna, the Neue Freie Press. Thus with the headline "Embassy of India to Europe" the Neue Freie Press goes on to say, "A few weeks after Rabindranath Tagore's visit, the cultured circles of Vienna has again to welcome another famous guest from India Dr. S. N. Dasgupta of Calcutta who gave yesterday his first lecture on "The Spiritual life of India" at the crowded banquet-hall of the university. We are very naturally tempted to draw a comparison between the poet and the philosopher. Tagore appeared before his audience in clothes hanging down and made his lectures with priestly ceremony while Dasgupta appeared in an elegant European dress. The beardless of Dasgupta animated with a lively play of feelings, the warm gestures of an orator, the dramatic and high flown manner of his extempore delivery made an impressive contrast to Tagore's solemn and quiet manner. Dasgupta began in an obliging conversational manner with an amiable bow for the Austrian scientific learning and the culture centre of Vienna. Then turning to the subject of his lecture he occupied himself at first in dealing with a deep conceptual analysis of his theme in the manner of a philosopher. Speaking about the spiritual life of India he discussed the significance of the term spiritual and the complex of ideas associated with it. With a peculiar clear voice which sounded even more expressive by the emotional touches of his lecture, he spoke in a distinctly clearly accented English. Whenever he tried to make a difficult and abstruse philosophical concept clear and comprehensible to his hearers there was always a beneficent smile playing on his face. He sketched at first in a general manner the fundamental ideas of Indian philosophy. Does the pleasure mean the highest in the scale of values? It is true that food and drink, nice clothing, beauty of the body affects with great force on our senses but the control of desires, an active love of our neighbours and all round charity stands higher. Philosophy in India is not merely an affair of the educated upper classes but also of the people in general; even the peasant who smokes his tobacco after his day's work broods over the affections of sense and the ultimate aim of life. Dasgupta then summarised the message of India to Europe, as being the appreciation of the spiritual good as being independently higher to the mundane good of pleasure. It was a very impressive moment when the philosopher in European clothes suddenly began to sing in a holy voice a song of his far home—the ancient wisdom of the Upanishads in the sacred beauty of which the lecture ended."

The University of Vienna also officially paid its tribute of respect and appreciation by officially presenting an address of thanks and high esteem to Prof. Dasgupta, a translation of which document (German) is given below.[1]

"The Academical Senate of
the University of Vienna.

Very respected Professor Dasgupta.

It gave us great and sincere joy when we learnt that you so kindly accepted our invitation to give some lectures on Indian philosophy in our University and we feel very much obliged to the Calcutta University and the Education Department of Government of India which you officially represented at the Vth International Congress of Philosophy in Boston for having allowed you to accept our invitation on your way home and so we had the pleasure in welcoming in you not only a great scholar so well-known and highly esteemed in Europe and one of the best authorities on Indian philosophy but also the official delegate of the Government of India and of one of the most prominent Universities of India. The Vienna University at which G. Bühler, one of the most important of the Indologists and L. Schroeder, an enthusiastic admirer of the spiritual thoughts of India, worked, knows how to esteem properly the honour of your visit and sends its warmest thanks to the bodies which you have represented here and to you personally. The University express its special thanks and appreciation for the excellent lectures on "Indian Spiritual Life," "Indian Mysticism" and "Approach to Philosophy in Europe and in India" which you gave at our University. The thickly crowded audience and the extraordinarily keen attention with which your lectures were listened to have very well proved how great an interest there is for India in our University and in Vienna the old centre of science and art and you must have also marked what a deep impression your speeches made on your hearers both by their contents and by the masterly manner in which they were delivered.

---

[1] The Vienna University has also addressed a letter to the Chancellor of the Calcutta University similar to that written by the Northwestern University expressing their gratefulness to the "old and honoured University of Calcutta" for having permitted Prof. Dasgupta "so highly esteemed in Europe" to accept their invitation to deliver his lectures at that University by which the great interest that is felt in Vienna for India has been made deeper and their ties with India "closer and more cordial."

We hope that the success of your lectures and the thanks and the recognition of one of the oldest of German Universities of glorious traditions together with the sympathy which you have gained in the academic circles of Vienna, though not perhaps wholly sufficient may yet be a valuable satisfaction and compensation for you for the time you have spent for us and the troubles you have undertaken. And we shall consider ourselves happy if this visit of such a distinguished Indian philosopher to our University will form the starting point for the development of close and firm relations between the Vienna University and India.

Vienna, 11th December, 1926.

From the Rector of the University of Vienna,
W. MOLISCH,
Seal of the University of Vienna."

* * * *

It is on very rare occasions that such a high distinction is conferred on a foreign scholar and we are not aware if any such distinction was ever conferred on any other Indian before.

S. C.

AN ASPECT OF THE AGRARIAN REVOLUTION IN BENGAL

In this monograph an attempt will be made to draw attention to a feature of our village life which has in recent years come into prominence to such an extent as to threaten a revolution in our agriculture and our rural problems. As a student of researches into the field of labour economics four years ago, it occurred to me how widely divergent the problems of labour were in our industrial and agricultural areas. On the one hand one could perceive the dance of the three merry devils drink, debauchery, and disease, leading to a de-humanising influence on the labour power of the province, while on the other reigned supreme insufficiency, ignorance, inefficiency, insanitary conditions, and want of co-operation. A closer touch with the villages, however, reveals to me a state of rapid transition and reconstruction. The old order of human element is fast yielding place to the new, and the established doctrines about rural life are quickly losing their force. The rigidity of the caste-system, the joint family, communalism etc., is almost a spent force in the economic life of the villages and above all the ideas of *Laissez Faire* and contractual relationship seem to predominate over the old conception of status and guild. The study of Indian Economics has, therefore, to be remodelled on the basis of these new experiences.

My statements herein might appear to be directly contradictory to some of the conclusions drawn by many of our revered older scholars and investigators, and consequently I submit that my findings are more or less tentative in character, and that I have yet to study many parts of the country at first hand, before I am entitled to draw bold general conclusions. My studies are based on an intensive enquiry into typical areas in the eastern portion of the districts of Murshidabad and Nadia supplemented by information from other districts of central and

Eastern Bengal. I have noticed that *Rarh* portion of Bengal as also parts of North Bengal where only one crop is raised, the population is particularly conservative and slow to adopt to changing conditions, and their standard of living is yet extremely low. It is, therefore, with some hesitation that I make any general remarks that may be applicable for the whole of Bengal.

The factors of Agrarian life in our province are as elsewhere, the following :—(1) Land with its problems of fertility, situation, communication, and fragmentation; (2) Tenancy and land-lordism; (3) Capital and credit through the *Mahajan*; (4) Live-stock; (5) Seeds and grains; (6) Methods of agricultural work and implements; (7) Irrigation; (8) Sanitation; (9) Markets with their problems of innumerable intermediaries and transport; and above all (10) Labour.

Although the influence of none of these factors on our rural economics may be neglected, and although no scheme of agricultural reconstruction can be made without proper regard to all of them, it is almost universally admitted in Bengal that the problem of labour is the greatest problem with our villagers at the present moment.

Agricultural labour power in Bengal is composed of two sets of people, namely, the peasant proprietors, and the landless labourers. The Permanent Settlement and the tenancy laws have created a large number of tenants and sub-tenants who often do not work on the soil with their own hands but either employ servants "Krishans" and day labourers for the cultivation under their own supervision or give out their land on the "Barga," "Bhag," or metayage system to small peasants and landless labourers. A small proportion of the workers are casual labourers who stick to agriculture on busy seasons, or move about in gangs from one district to another in search of more lucrative employment or temporarily go over to the mills, to railways or to other public works, *e.g.*, the construction of roads and tanks.

Whatever be the constitution of the Labour force in a village it is almost invariably found that the agriculturist is hard pressed for hands. In some parts this difficulty and want of labour is acute and chronic while at others they are of a more or less temporary character.

This difficulty of labour is one both of numbers as well as that of efficiency. The Census of 1921 in Bengal shows a slight increase in the total population, but the number of persons available purely for cultivation does not seem to have increased. Since 1911 the number of ordinary cultivators and dependents has increased from 29,748,666 to 30,543,557 but the number of farm servants and field labourers having declined from 3,660,000 to 1,805,502 the total agricultural workers have fallen by more than a million in number. The ordinary cultivators in Bengal number about 9,274,927. There is thus only one hired labourer to every five of cultivators. In Eastern Bengal the percentage is still lower. Moreover, the area of land under cultivation is slowly on the increase, adding to the distress from scarcity of labour. The dearth of workers is so acute that I have seen many a village, last year as well as this year, where jute could not be steeped, and crops could not be reaped till many weeks after they were ready.

This scarcity is believed in some quarters to be due to a larger migration to industrial work. From a study of some of the more typical villages, I have discovered, however, on the contrary, that so far as Bengal villagers are concerned, generally speaking there has been very little exodus to the mills and industrial areas. Depopulation of large villages on account of influenza, malaria, and kala-azar has been a potent reason for the shortage, but the most cogent factor is that many families of landless labourers have now grown to be peasant-proprietors.

Turning to efficiency on the other hand the picture is far more gloomy than is ordinarily believed to be. The labourer in Bengal villages is singularly careless, idle, ignorant and improvident. The incapacity is both physical as well as mental. In physique the average Bengali villager has deteriorated to an alarming extent. The sturdy rustic who can carry a load of two maunds is scarcely to be found, and the proverbially strong races of "goalas" and "pathans" have declined in vigour. The reasons are not far to seek. A region, where more than a million people are swept away anuually through malaria and similar preventible diseases, cannot expect a better physical condition from those that survive. As Dr. Bentley has very ably demonstrated in his book on "Malaria and Agriculture" in Bengal, the two are very closely correlated to an inverse ratio and the decline in health is reacting on agricultural production, a fall in which again is cumulatively increasing bad health. But all parts of Bengal are not equally affected with malaria. There is yet another reason for the physical deterioration. The Health Officer of the District Board of Murshidabad, who has been studying the question for some time past, is of opinion that social conditions and customs of marriage are playing no less important part in bringing about loss of vigour in the manhood of Bengal. The landless Mahomedans in this respect are better off than the Hindus, and hence their health is generally superior to that of the latter. Widow remarriage, prevention of child-marriages and inter-caste marriages and fusions are now imperative necessities for the rural Hindu population, while amongst the Mahomedans the laws of inheritance, that lead to a constant disintegration into uneconomic holdings, must be remodelled.

This inefficiency has also re-acted on the psychology of the modern village worker. When he is not working on his own land for higher profits, he will hardly exert himself and the carelessness is so great that he will not lose the least opportunity to idle away the time or to otherwise rob and exploit his employer. Some of the older villagers from whom I have obtained evidence declare that the modern labourer has acquired a very unhealthy sense of irresponsibility in their work and, unlike their forefathers, have little scruples in cheating their employers in various ways. Thus, while the peasant proprietor will work on the land from early morning till evening with two hours' rest in all for taking food, smokes etc., and will hardly put in any thing less than eight hours' work in the day, the average labourer will go to the field at about 8 or 9 A.M. and will come away by 1 P.M. thereby putting in little more than four hours' work. In some parts an extra one or two hours' work may also be done on busy seasons in the afternoon. And the nature of work done and its quality is so bad that the payment that is made for such labour is very often unremunerative to the employing agriculturist. An anti-class feeling is also slowly developing in the minds of the land-proletariat. Drink and debauchery however are yet unknown to most of them.

I may be ridiculed in making these statements, by some ultra-enthusiastic sympathisers of labour, but, while I yield to none in my desire to see the condition of the masses of my countrymen improved, I must be bold enough to state facts as they are and must call what is black, black. And I hope to be excused for the same. The average rates of wages are highly fluctuating in different parts of Bengal. In the *Rarh* tract the wages vary from 2 annas per day on "slack" days, to about 12 annas or even Re. 1 per diem during very busy season. In some parts the lowest and highest wages range between 4 annas to 8 annas per day and for harder work the rates run up to even Re. 1 per diem. The average rate is 6 annas for the day in Central and Eastern Bengal. Sometimes the labourers are employed under piece work system and in such cases the income per head often goes above a rupee per day, as the workers exert themselves most under such circumstances. The money wages have thus increased largely during recent years.

Simultaneously with this rise there has been an increase in prices as well. It is, however, noticed that on the whole the village labourers as well as the cultivating peasants are now better fed, better clothed and better housed than what they were ten to fifteen years ago. Their standard of living has decidedly improved of late and luxuries and comforts, amusements and pleasures of various kinds are fast growing in the villages. Fine clothes, trinkets, shoes, kerosene lights, and cheap imported stationery are more and more entering into the rural homes through the fairs and bazars, and during leisure hours more amusements are being indulged in. In these respects absolutely landless workers seem to be even better off than the small peasant cultivator who has worries and responsibilities which the former have not.

In the matter of food the average country workman now-a days usually takes vegetable dal fish or meat and milk or *ghee* at times with his usual rice or bread, which his forefather never obtained. At the same time the way of living of village middleclass people and of the tenants and subtenants that do not work on the soil themselves, has gone down so much under sheer economic pressure that the gulf between the two broad classes of villagers, the semi-"bhadraloka" and the "Chasha" or cultivator, has narrowed down to a large extent.

In housing again, a similar improvement may be noticed among the agricultural workers, while the tenements of the middle class are ill-kept and dirty.

In education, however, the transition has not been so remarkable. Although the rural labourer has appreciated the pleasures of better living in various ways, yet their expenses for educating the young have remained almost negligible, compared to those of the superior classes who, in spite of a declining economic life are compelled under tradition to spend a lot on fruitless education of the younger generation.

Coming to the problem of indebtedness, I have noticed that the decrease in the liabilities of the cultivators has not been commensurate with the increased income. The general tendency of course has been towards a lowering of the rate of interest and loans, and the usual practice of "Dehri" and "Duni" business is on the decline. Civil disputes arising out of indebtedness have also become much less in number than formerly. And these are not certainly due to an increased poverty of the villagers, nor to an increased activity of the co-operative movement.

But much is yet to be desired along these lines. The cultivators on the whole are extremely improvident. A good harvest and high prices bring in a large income to them one year, but soon they spend the whole sum away on newer luxuries and social and religious festivities etc. There are of course many exceptions to the above and the reports obtained are so conflicting that it is very difficult to come to any general conclusions about the course of indebtedness. This much, however, can be safely asserted that the indebtedness among the semi-Bhadraloka classes and among those that do not work at the plough themselves is fast increasing.

In conclusion, I beg to submit that in the rural areas the condition of the actual cultivators is brightening up, even without the help of the Agricultural Commission, while that of the other classes is darkening. The productivity of the soil and the methods of agriculture have not improved, but high prices are bringing in comparatively more income from the soil and consequently a greater attention is now usually being given to cultivation, manure and seeds than in older days.

The difficulties of labour has re-acted in a very unfortunate manner on the different classes in rural society, and it appears at times, as though the labourers, who are on the upper hand, are exploiting the land-owning classes, and taking revenge for the exploitation of labour in the industries. This state of things cannot make for a healthy reconstruction of the villages. Those young men that are now being asked to go back to the villages must be warned as to the necessity of working on the plough with their own hand, and they must have the necessary physical and mental equipments for the work, otherwise their distress will know no bounds, and they will come back in a few years to their old services and will again swell the ranks of the unemployed, more dejected and broken down.

At the same time a scheme for sanitary improvement and mass education must be actively taken in hand to give steadiness to the improvements in the condition of rural labour. And, above all a systematic endeavour should be made to reconstruct our broken-up social edifice and to consolidate the disintegrating forces of our agrarian life.

NALINAKSHA SANYAL

MY KINDRED

My kindred are the stars of heaven bright,
Revealers of the joy lying deep within,
While senses tire and body is quenched in night,
They speak of Faith and worlds of light we'll win.

My kindred are the flowers of dale and hill,
Reminding of the piety there's in love,
That meekness is a cure for every ill,
When all is barren beneath and bleak above.

My kindred are the lowly humble dust,
Awaiting patiently the last great day,
When all we'd known and loved betray their trust,
Alone unvaried is its welcome gray.

NALINIMOHON CHATTERJEE

CHANGES IN ECONOMIC ORGANISATION

Under this head the complex organisation of communities, the vast natural resources of the country, the natural advantages of climate, soil, configuration, harbours, and the quality of the people specially its educational traditions and intellectual baggage have to be studied. While these are the basic factors of the economic environment and organisation of a country, its very efficiency depends upon the shares allocated to the different parties whose joint efforts have produced the requisite commodities and upon the presence of institutions influencing the productive capacity of the man and the smooth course of the cycle of exchanges which governs the transfer of commodities. If the dynamic concept of economic progress can be successfully analysed it would become apparent that all the economic changes will be due to an alteration of the industrial basis of society, inventions, new processes and combinations, specialised methods of producing and efficient means of distributing goods. The higher productive capacity of the nation and the organic development of the society can only result out of improvements in the general means of communication, the development of the money market and these are the results of the conscious organisation on the part of the entrepreneurs of the society. Modern business requires intricate economic organisation and as Justice Brandeis of the U.S.A. Supreme Court has said—

> " The field of knowledge requisite to the more successful conduct of business has been greatly widened by the application to industry not only of chemical, mechanical and electrical science but also the new science of management ; by the increasing difficulties involved in adjusting the relations of labour to capital; by the necessary intertwining of social with industrial problems ; by the necessity to expand the scope of Federal

and State regulation of business...... This new development is tending to make business an applied science."[1]

The mere existence of natural resources, or requisite capital or skilled labour is not sufficient, but business organisation has to be improved. Carver says—

> "Communities and nations have remained poor in the midst of rich surroundings fallen into decay and poverty in spite of the fertility of their soil and the abundance of their natural resources merely because the human factor was of poor quality or was allowed to deteriorate or run to waste."[2]

It is not industrial inefficiency alone that can explain our relative backwardness as an industrial nation but that the essentials of economic organisation of business enterprises are not understood. The eight essentials in any business enterprise are proper manufacture, proper organisation of the company, sufficient capital, well-defined business policy, suitable factory and well-designed plant, loyal and efficient staff, trained accountant's department and an efficient selling force. The "swadeshi" stimulus of 1907 ushered in many business ventures but not one has been scientifically organised on the above-mentioned principles. Except a few cotton mills, a few coal companies and the Tata Iron Industry the other business ventures do not pay adequate attention to the business organisation of their enterprise. They try to solve their own problems in their own way. There is a lack of system and a method in running business. This can be had only if there is adequate leadership. Hence the cry for more Tatas, Rajendranaths, and Pochanawalas. Similarly the premier industry of the country-agriculture suffers from several defects and the backwardness of the Indian agriculturists is due to their inability to alter the time-honoured organisation of the industry.

---

[1] See "Business as a Profession," pp. 2-4.

[2] See Prof. T. N. Carver "Principles of Economics," p. 174.

The Interaction between Man and Nature.

In the absence of business leadership the work of creating utilities out of the natural resources of the country inevitably suffers. The possession of vast natural resources is the essential requisite for building up a vast and complex economic organisation. "There can be no bricks without straw," and economic progress cannot be achieved without the indispensable raw materials. India comprises a vast area of 1,802,624 sq. miles. So far as extent is concerned it equals all Europe minus the European Russia. Sir John Strachey remarked so early as in 1878 that "India by the extent and favourable conditions of its territory is capable of producing almost every article required for the use of man."[1] The richness, the extent, and the variety of India's agricultural products and raw materials[2] are undisputed facts. Coming to environment the geographic determinants, climate,[3] soil,[4] and the general topography of the land are so favourable but "man can transform the environment." The federated activity of man and his intelligence can enable him to find an economic meaning in the diverse natural forces that surround him. If only an increasing use of scientific knowledge is made the Indian people would be able to conquer the environment instead of allowing the environment to transform them.

Flora and Fauna.

The richness of the Flora of India would be evident if it is known that 1,700 species of flowering plants grow in this country. On account of different climatic variations ranging from Artic cold to Tropical heat many plants can thrive in India. It has been estimated that 576 European genera can flourish in India and about 760 species are indigenous to India. There are about 4749 woody plants of India consisting of 2513 trees, 1429 shrubs and 807 climbers. Her vegetable life is no less varied. Coming to the Fauna of India the Census of the live-stock recently organised states the position of India in this particular aspect. According to Blandford we find that there are "1,229 genera and 4,100 species of vertebrates and the country is rich in fisheries. The mineral resources of India according to the Indian Industrial Commission are sufficient to maintain most of the "key industries."[1] In addition to the vast resources India has vast sea-coast and large river systems to facilitate the external and internal transportation. Hence there ought to be no anxiety as regards the availability of mineral, vegetable, or animal resources to increase her economic strength, facilitate her industrial progress and secure national prosperity. Barring the human factor the environmental surroundings and conditions, *i.e.*,[2] the physical, climatic, geographic, geologic, mineralogic, vegetable and animal conditions are propitious and varied enough for the attaining of an efficient stage of economic prosperity. But nothing strikes so curious as the inexhaustible bounty of nature and the inability of the Indian people to successfully exploit these resources.

---

[1] Quoted From V. Ball's " Economic Geology."

[2] See the U.S.A. Department of Commerce publication as regards India's natural resources.

[3] India stretches from 8 deg. N to 35 deg. N and lies in the Torrid and Temperate Zone. While she has a variety of altitudes ranging from the sea-level to 29,000 ft., and she has a great variety of temperatures. The lowest temperature is recorded in Rawalpindi at 23·2 deg. while the highest is to be recorded in Upper Sind,—126 deg.

[4] For the chief kinds of soil in India see the Imperial Gazetteer of India, Vol. III, p. 8 et seq. See also Sir G. Watt " Commercial Products of India," p. 608 and other pages. See also the " Oxford Survey of the British Empire,"—Asia—p. 116.

It has too often been stated that the geographic factors destine India to be a great agricultural country. The excessive heat saps the energy and interferes with the regularity of labour. The fertility of the tropics makes the country static, as less effort is needed to maintain life. There is consequently overpopulation leading to low wages.[3] Vast plains are really unfavourable towards economic progress delaying the transition from the nomadic stage to the sedantary life.[1] According to Prof. Cunningham "the soil fertility, other other great natural resources only give an opportunity for but cannot produce or maintain a high and cultural civilisation." Prof. Patrick Geddes says, "Place, work, and Folk act and react upon each other and tend to produce the state of civilisation existing in any society." The place factor determines the work of the people of the area and these two determine the people, *i.e.*, their manners, customs, morals, institutions, habits, intellect, skill and physique. He however attaches supreme importance to the place factor although he admits that "folk" can react on the work and the place.[2] It has already been shown that India possesses a varied topography yielding many climatic variations and natural resources. The rainfall varies from 3 to 460 inches.[3] It is the lack of scientific intelligence that is disabling the Indian people to successfully exploit their material environment and release the dorment and latent powers. Buckle's remark [4] that "nature in in India seems to have impressed on man on all sides with a sense of his own insignificance and helplessness is significant but "still nature can be made to obey our behests. But the realisation of this faculty is contingent upon progressive intelligence, more industrial energy, improvement in foresight and other psycho-physical factors which can only be developed out of an educative process, better machinery and tool age, well-planned economic organisation and better banking facilities to take advantage of the suitable environmental resources. As one social philosopher has said that "land, climate, food-supply, the resulting modes of work and industry no doubt dominate the social life of early societies as Karl Marx and Frederick Le Play have shown but in advanced countries and civilised societies their influence tends to be increasingly modified by the very different internal forces known as vital impulses and mind forces and by the growing consciousness of purposes and aims on the part of a rational society and its members."[1] Until then no steps for augmenting the production of the community would be fruitful. The objective ideals of mankind as understood up till now are the improvement of mankind and human breed by Eugenics, the improvement of occupations and activities by Eutechnics and the improvement of surroundings by Eutopias. The adverse influences of place, work, folk,—known as environment,—function and organism or as Le Play terms them, Lieu, Travaile and Famille can be conquered to a great extent by subjecting them to the influences of such agencies as practicable Eugenics, wise eutechnic ideals and wholesome eutopian surroundings.[2] Our economic progress must be on and along these lines.

---

[1] Blandford "The Fauna of British India."

[2] V. Ball, Sir T. Holland, and Mr. Coggin Brown say the same thing.

[3] See H. T. Buckle "History of Civilisation in England."

---

[1] Petrarch, the Italian poet, says "that plains cannot produce poetry even." But the remark is purely an exaggeration.

[2] See The Indian Journal of Economics, Vol. III—p. 42.

[3] No other country in the world is so dependent on rainfall as India. The government budget is nothing but "a gamble in rain." Too much of rain produces flood and sweeps away harvests. Too little of it produces drought and shortage of food-stuffs. Men as well as cattle die in untold numbers during famine times. It is not only its sufficiency that is important but its arrival should be timely. The annual average rainfall is 45 inches and if it does not rain in due season there is a failure of crops.

[4] See also Sir B. Fuller "The Empire of India," pp. 281 and 323.

The economic destiny of a nation lies largely in its own hands. Economic progress is not a blessing to be conferred by some mysterious power from without. It can be earned by clear vision and hard work and constructive utilisation of human powers and natural forces. It can be realised only by making social changes comparatively easy. The time wasted on non-progressive activities has to be curtailed.[3] If there had been galloping industrial development and economic evolution in the

---

[1] See E. J. Urwick "Philosophy of Social Progress," p. 53.

[2] See J. A. Thompson "The Control of life," pp. 257-264.

[3] Just as Prof. Giddings has calculated series of Time-schedules for every adult American an attempt should be made to see how our adult population spend their time. This can be done by noting the ways in which every minute (for a month or a year) is spent and then by a careful analysis of the grand total it can be calculated how much time is being spent for conscious economic and social advance. I would venture to suggest that most of our time is spent on the routine of self-maintenance or "growing a belly" A part of our leisure time might be devoted to sports and for acquiring health,

XIXth century Europe it has been due to the abolition of privilege, establishment of equality, freeing of thought and expression, scientific discovery applied to human amelioration and a multiplicity of forms of insurance.[1] A French Professor gives a more elaborate analysis of causes responsible for the economic and social progress in Europe.[2] It is plain then that economic progress can be achieved only if there is intellectual and institutional progress. Persistent and conscious effort ought to be made to improve the causative conditions that make possible our economic progress. We must lift ourselves by our own boot-straps. This is the meaning of "conscious evolution."[3] Personal growth and national prosperity are alike dependent on individual effort. Dr. Rabindranath Tagore says—

> " The womanish *shakti* which has made us hoard our treasure in the *zenana* store-room should be banished and in its place the undenying

---

for our cultivating religious philosophy or dabbling in politics. The study of household budgets and the construction of a series of time-schedules would give us an arsenal of facts from which we can calculate how the surplus energy, leisure and money are being spent.

[1] See Prof. E. A. Ogg "Social Progress in Contemporary Europe."

[2] M. Dellepienes' list is as follows—" Amelioration and generalising of material well-being, spirit of enterprise, high development of social and industrial man, disappearing and disapproval of duelling, and bullying occupations, interest in civic life, strict performance of duties as citizens, anulling of the influence of politicians, absence of electoral corruption or narrow chauvinism, disdain for plutocracy, prestige of intellectual elites, sentiment of security for person and property, respect for law and the principle of authority, elevation of the level of popular education and reduction of the number of illiterates, spread of scientific curiosity, moderation in expenditure for luxuries, spirit of order and discipline, love of work, aversion for bloody spectacles (bull fights, pugilism and cock fights) rise in the average duration of life, decrease of pauperism, begging, vagabondage, prostitution, alcoholism, morphinism, tobacconism, criminality; insanity, suicide, gambling, illegitimacy, infant abandonment, abortions, tranquility, and general optimism, faith in progress and confidence in the future.

See Review "Internationale de Sociolege" Jany,1912—pp. 21-22. If these facts are scientifically co-ordinated we find a change in Government, in education, in religion, and in the family.

[3] John Morley says, "The World only grows better even in the moderate degree in which it does grow better because people wish that it should and take the right steps to make it better." See 'Essay on Compromise.' In another place he says, "The doctrine of evolution should not be misunderstood as to believe that the world is improved by some mystic and self-acting social discipline which dispenses with the necessity of pertinacious

shakti of old, which made us undertake perilous voyages abroad, which made us international by spreading our religion, philosophy and science and which endowed us with masculine adventurous curiosity, should be revoked once more and our samajaic follies which make us deny full rights to our own countrymen—the depressed classes, which make the zemindar consider the tenant as his own personal property and which make our men in power glory in keeping subordinates under their heels, should be corrected.''[1]

The adaptability of Western Nations.

One thing that has to be grasped is the go-ahead character of the Western nations in adapting their economic organism to changed conditions. As soon as it was discovered that methods of peaceful individualism were hopeless the system of syndicated organisation came to prevail, together with it, attempts to safeguard the interests of the public were devised. The German nation stands unrivalled in this matter of organisation. Their great organising ability, which seems almost a natural gift with them, is to be seen not only in the field of their giant manufactures, or medium-sized industrial businesses, or in skilled handiwork but even in the field of agriculture. Neither the English nor the French agriculturists can display that systematic co-operation, joint action of agricultural boards, schools, loan banks, granaries, and diaries as to be met with in the field of German agriculture.[3] There is a close system of syndicates, cartels, employers Federations, zone compacts, price agreements and a complicated machinery of spheres of business and subordinations. The United States of America is another country which possesses such businessmen who understand the organisation of trusts and syndicates just as well as Germans do.

The English nation tacitly admits that other countries have gone ahead even in manufacturing industries. The

---

attack upon institutions, which have outlived their time and interests that have lost their justification."

[1] Dr. Rabindranath Tagore "Greater India," p. 26-30.

[2] See F. Naumann "Central Europe," p. 116.

British Iron and Steel industry has become dependent on semimanufactured German material. This is the case with all industries requiring specialised skill, taste, initiative and techni-cal knowledge. The British nation is confining itself more to textile, machinery, naval construction, mercantile marine, international commerce and high finance. But the recent war has opened their eyes to the grave defects arising out of this excessive concentration in favour of industrialised occupations. Not only has the English nation been trying to develop her agriculture but it is now realising the advantages of learning these things. Says the Committee on Commercial and Industrial Policy after the war—"Conditions after the war are such that a further huge growth of syndicates and close business affiliations of all kinds seem practically certain in every industrial country. The process gets new stimulus from converging factors. The scale of organisation and production in the war made all vigorous minds conceive bigger possibilities than before. The load of taxation to be carried compels business interests to broaden their shoulders and strengthen their sinews. Higher wages urge on the effort for more efficiency and therefore for more economy in every matter except the wage-bill." England is thus forced to follow foreign examples and may perhaps improve on these examples as it had done in the case of compulsory insurance extending it to the solution of the unemployment problem itself. Thus in the Western industrialised countries the original days of handicraft have gone yielding place to modern mass production with its large output, rapid output and cheap output due chiefly to the machine and the individual genius of its contrivers. The massing of capital, the massing of men and the play of the brain have been its accompanying features. The limited company drives out the individual small owner-producer in the matter of all industries.[1]

---

[1] See Mr. E. T. Good "Financial Review of Reviews," January, 1925.

"The prosperity of a nation depends on its industrial production per head of the population. Before the war we had developed a tendency to fall back upon the vital

This individual evolution is running parallel to the political evolution of mankind. Trustification is nothing but contemporary Imperialism embodied in the economic sphere.

India in a transitional Stage.

A clear and forcible idea of some of the economic and social conditions prevailing in the XIXth century can be obtained by reading the late Mr. Ranade's description :

"There is the prevalence of status over contract, of combination over competition. Our habits of mind are conservative to a fault. The aptitudes of climate and soil facilitate the production of raw materials. Labour is cheap and plentiful but unsteady, unthrifty, and unskilled. Capital is scarce, immobile and unenterprising. Co-operation on a large scale of either capital or labour is unknown. Agriculture is the chief support of nearly the whole population and this agriculture is carried on under conditions of uncertain rainfall. Commerce and manufactures on a large scale are but recent importations and all industry is carried on on the system of petty farming, retail dealing and job working by poor people on borrowed capital. There is an almost complete absence of a landed gentry or a wealthy middle class. The land is the monopoly of the State. The desire for accumulation is very weak, peace and security having been unknown over large areas for any length of time till within the last century. Our laws and institutions favour a low standard of life and encourage subdivision and not concentration of wealth. The religious ideas of life condemn the ardent persuit of wealth as a mistake to be avoided as far as possible....Stagnation, dependence, depression, poverty—these are written in broad characters on the face of the land and its people."[1]

---

matter of output. Relatively to our natural resources we had nothing to boast of in 1913. But to-day with still better machinery, with a larger population, with great arrears in housing and other things to make good and with a larger load of debt we are doing even less work, producing fewer commodities than in the year 1913. Per unit of labour, our output of food and clothing, coal and manufactures, railways, ships and houses in the bulk, is far below that of our fathers, not to say grandfathers, who had nothing like the mechanical appliances we possess. This is not the way to prosperity. It is the way to bankruptcy."

[1] See M. G. Ranade "Indian Political Economy," a paper read before the students at the Deccan College.

With the lapse of time considerable changes have occurred in the socio-economic conditions of the life of the people and though the communistic basis of economic life has changed to a certain extent still his concluding remark holds good of the present-day conditions of our society. Coming to some of the noticeable changes[1] we find Indian society is passing from the fixed hereditary skill to free contract and the hardened cake of traditional custom or *achara* is being slowly melted by the development of free thinking and individual judgment. The undivided joint family system, "joint in food, and estate," is still functioning to a certain extent. The individualistic tendencies due to changed economic conditions are on the increase. The customary relationships between the borrower and the money-lender in India have been transmuted into a legal relationship and the general adaptation of British legal practices and judicial methods in India have not been altogether a complete success.[2] The economic habits of the rural people especially the common use of village woods and wastes have been superseded to a certain extent by the forestal economy of the British Government. Speaking of the vicissitudes of village administration under the British Rule Dr. Radhakamal writes—

---

[1] See H. Dodwell "Economic Transition in India." "Economic Journal—1910, Vol. XX.

The number of companies on the registers in the United Kingdom on December, 1918, were about 67,000. The new companies registered in 1917 were 3,963 and in 1918 the number was 3,504, there were fewer new companies in 1918 but their nominal capital was £127,879,495 as compared with £67,813,926 and the average amount increased from £17,111 to £36,495 which indicates the increase in the size of the units of organisation.

This increase in the size of commercial units is, of course, universal, for example in the Nederlands in 1862 there were 284 companies with capital of 330 ms francs and in 1912 there were 7,660 companies with 6,095 m. marks capital and in 1913 there were 5,487 with 21,921 m. marks. In Switzerland in 1901 there were 2,056 with 1881 m. francs capital and in 1917 there were 5,056 with 3,884 m. besides foreign companies in Switzerland numbering 91 in 1901 with 1,093 and 139 in 1917 with 1,642 ms. francs capital. This was notwithstanding the fact that between 1902 and 1909 Switzerland nationalised railways representing a capital of 1,200 m. francs. Quoted from C. D. Burns "Government and Industry," p. 165.

[2] See J. R. MacDonald "The Government of India," p. 207. See also Keir Hardie "India,"

> "The steam roller of a bureaucratic administration was applied for levelling down all common rights the village claim to preferential occupation, rent or compensation was scrupulously denied. Even the common lands were assigned in favour of individual propreitors on full assessment. The forces at work favour the extension of cultivation, grazing becomes scarce and valuable lands cease to exist or seriously deteriorate. The village employees have ceased to be the employees of the village and even the village communal labour has been taken up by the compulsory Labour Act, Madras. The superimposition of the Governmental machinery of administration has often led to a duplication of the village police and magistracy, the friction and waste involved therein." [1]

The creation of a central government which was stretching out its hands on all sides in the shape of excise, the forest, the settlement and similar departments undermined effectively the socio-economic organisation of the village and has tended to drain away the village revenue resources to the coffers of the Imperial Exchequer which only surrenders quite a small proportion of it back to the village.[2] In addition to this the drain from the village in the shape of the lawyer's fees, court fees, stamp fees which hitherto remained in the village when the ubiquitous "panch" was all powerful is undermining the prosperity of the villagers. The cost of education which some of the village families bear in order to enable their members to seek government service or seek a University degree is another pecuniary burden on these families. Hence the lack of funds contributes to the decay of village education, village sanitation, village pasturage, village irrigation, village granaries—in a word village prosperity and plenty.

---

[1] The British Government has been committed to the policy of Decentralisation, thereby meaning the transferring of the power of the bigger administrative unit to the smaller ones. This is not the real solution. The building up of the political structure should commence with the autonomous village and district units as the centre. National autonomy must be built as in the U. S. A. upon provincial autonomies. Otherwise mere decentralisation of power leads to increase of petty bureaucrats and the perpetuation of strict control over the whole system of administration by the bureaucrats as before.

[2] See K. Vysarao "The Future Government of India."

The village labourers, although they are inefficient and unskilled, still aspire to better their conditions and it is this that is acting as one of the causes for emigration out of the village. Indian labour has almost become economically dearer than European[1] or American Labour on account of its unskilled nature. While the scarcity of labour and high prices lead to higher wages, the industrial labourers generally do not show much comparative[2] efficiency. So far as cotton operatives are concerned it is estimated that the Indian labourer turns out only $\frac{1}{6}$ of the product of the Lancashire operative. Another fact about Indian labour is the nature of its bad distribution.[3] Some provinces are congested while others stand greatly in need of labourers. It is to overcome the conservative nature and immobility of labour that Sirdars are appointed to attract labourers to the different mills. Many of the industries have to face the problem of obtaining steady labour, as life in the towns is not liked on account of bad housing conditions and the possibility of living with families is denied to them on account of the high cost of living, the monotony of work and the subjection to stricter discipline in factories. Indian labour is immobile and the rigid caste conditions do not permit the shifting from one occupation to another. Of late the movement of the lower classes to invade the occupations of the higher classes has become marked. Several of the Non-brahmins of the Madras Presidency have given up their caste occupations, and using political privilege as a lever they are trying to invade the professional occupations of the Brahmin class. Again the Touch-me-notism tendency is responsible to the overcrowded state of the Panchama people in their traditional callings. Except the Chamar or leather workers other peeple have not become permanent wage-employees owing to the caste restrictions. Thus the present state of Indian labour can be described as heterogeneous, abundant in some parts, scarce in other parts, difficult of self-organisation and always on the borderland of poverty, hunger and ill-health. The old hygienic customs are given up and there is an unwise imitation of the western habits of life in the cities. The new landlords created in our midst and the exploiting financiers are tending to evict labourers out of land and the semi-hemi-demi labourers can never become industrially efficient without special training. These and other changing features of our society must be readjusted on a new plan affording universality of opportunity to all people to get educated and thereby improve their own condition. "Justice for all and injury for none" ought to be the motive force guiding our people in the scheme of economic re-organisation.

---

[1] See Dr. L. C. A. Knowles "Economic Development of the Overseas Empire." "Indian labour is expensive in the sense that it does not easily respond to any stimulus like that of competition of higher wages and good conditions or professional pride or delight in efficiency and finish. It consists in fact of human material of an almost uniform grade, traceable within certain limits and for definite purposes but not rich in unexpected possibilities and almost devoid of enterprise and initiative."

[2] This is the case with unskilled labour. So far as trained labour is concerned Dr. Gilbert Slater says that the Tata Iron and Steel firm operatives who receive 8 *as.* per day turn out as good work as their English confreres in steel works in England but there they obtain several times higher wages. Dr. R. K. Das speaks highly of the efficiency of the trained labourers. But as a whole the Wage Census of the Bombay Presidency points out that the quality and artistic and industrial skill of the labourers have fallen.

[3] See The Moral and Material Progress of India, 1917 Report, pp. 1, 7, 25, 33,

India should copy the example of other countries.

India unfortunately remains impervious to the useful examples of other countries. The art of formation of Joint-stock companies has not been learnt to perfection. This principle was first learnt in the industrial boom days of 1906-1909. During the boom days as in 1919-20 the country becomes filled up with Joint-stock companies whose capital bears no fair relation to the assets. These companies are solely launched by unscrupulous men for purposes of filching the substance of the poor ignorant investors. The country soon becomes strewn with the wreck of such companies. There was a recrudescence of such a mania in 1918-20 and several crores of rupees have been knocked off by nefarious swindlers and company promoters. It is folly to become morbid over past stupidity. Nor is it wisdom to regret over the snail's pace at which we are progressing. Every ounce of energy is needed in the task of re-organising our store of capital actively in a workable programme for economic advance. The Government's duty is to pass a stringent company law regarding financial trickery preventing dishonest flotations and securing a greater degree of publicity of their transactions. The joint-stock organisation is the means by which the requisite capital and business ability can be combined in due proportion and if this task is ill-performed production cannot be carried on effectively. It is not only necessary that the companies should be carefully formed but Indian directors well-versed in organising the business on economic lines have to be trained in large numbers.

Other countries.

The limitations of Joint-stock companies indicated by Adam Smith are no longer true in the modern days. It is not routine trades admitting uniformity of methods like banking, insurance, canal making, water-supply business alone that can be conducted efficiently on a joint-stock basis. It is applied almost universally to every kind of business and the principle of association is the keystone of modern western society. In America as well as Germany there is a " gradual supersession " of individual by joint-stock enterprise. The business administration of these units is being constantly improved so as to check the incidental evils of mechanical and routine methods of company administration. Men of high principles, business experience and sound judgment are playing the role of directors of the Jt.-St. companies. The principle of forming committees of directors to manage special items of business is being successfully applied. The employees of the companies are sometimes given direct interest in the prosperity of business and by other means their loyalty to the company is secured. Thus the formation of private companies into Joint-stock companies is being rapidly affected. Formerly this movement was considered as a retrogade one and as adverse to "national prosperity and industrial leadership." It is not private management alone that can care for efficiency, progress and economical management. Provided there is the right sort of plastic and elastic form of Jt.-St. organisation there is bound to be an *espirit de corps* in the officials of the company and all the advantages of the private form of management can be annexed by it in addition to the internal and external economies which are denied to the small-scale private forms of business units.

Taking our country into account we find that the company form of organisation is not the prevailing form of business organisation. If we reckon the large-scale industrial units we find that there are 15,606 establishments of which 667 are government owned ; 3,292 are owned by registered companies and the rest are owned by private individuals. Private persons own jute presses, cotton ginning mills and manganese mines. The company form of management predominates in cotton mills, jute mills, coal mines, tea and rubber plantations, metal and machinery workshops.

Political freedom facilitates economic organisation.

Changes in economic organisation or industrial organisation can be easily affected in any country if it really enjoys freedom. Taking the U.S.A. into account its economic progress has been due to national endeavour to attain economic self-sufficiency helped to a large extent by a national government. The war has accelerated the pace of these changes and as Prof. Chapman observes, "the changes of an age have been packed into a few years." The Indian Government performs the part of a step-mother and the people do not realise as yet the duty each one bears towards every other in an organised society. Hence the lack of intelligent co-operation and want of trust in the abilities of their own countrymen. These defects are in no small degree responsible for our industrial backwardness. Our shyness in parting with our capital for industrial purposes, the dearth of technical experts and organising entrepreneurs are no less responsible for the same. The textile industries as cotton, jute, silk, hemp, and wool could be satisfactorily worked by the Indian people provided the proper economic organisation of the business enterprise is brought about. Just as India is rich in the raw materials of the Textile industry so also her wealth of oil-seeds, rice, hides, minerals, medicinal herbs can be turned into semi-manufactured goods in this country alone. Instead of that they are allowed to be exported and imported in a manufactured shape at high costs varying from 100 to 500 per cent. of the actual cost of the raw material. Political power is essential to develop the economic capacity in the right channels. A thoroughly representative government including labourers would be in a position to set right the material conditions of life in a great way so that industrial efficiency can be improved in the long run. It is due to the lack of political power, the people have not been able to carry out the specific recommendations for the promotion of the indigenous industry made by the Indian Industrial Commission. The recommendations of the Stores Committee would not have been brushed aside. The recommendations of the Jails Committee, Deck Passengers Committee, Mercantile Marine Committee and Beggary Committee are still hanging fire. The solution of the Indianisation problem recommended by the Royal Commission on Public Services is proceeding at a snail's pace but even this has lately been considered as having gone too far.[1] It is political power alone which would enable the development of the indigenous industries on right lines and to secure the due rights of labour and tone down to a great extent the miseries arising in the transitional stage from one stage of economy to another as in our case. But it has been well said that "applied economics is not all politics," nor can political salvation remedy to a great extent the lack of sound organisation on our part. Both labour and capital have to learn much and the unorganised labour of India is decidedly worse off than the organised and united labour of the western countries but even with the united strength of the Trade Unions at their back they have not been able to improve their position and their appalling poverty still remains unsolved.

---

[1] See the Report of the Inchcape Committee.

Other Changes in Economic Organisation.

The present-day economic organisation of the western countries is mainly that of capitalistic production in the chief industries and except in agricultural business industry is based not on the family footing idea but on the business basis. The defects of the capitalist industrial order have been pointed out by the economists and the industrial organisers as follows: Firstly, there is the insecurity of tenure attached to industrial work. Secondly, there is dull monotony of work and a tireless repetition of work. Thirdly, there is the enslavement of the workers who have no power to control the processes of production. Fourthly, there is the degradation of the workers arising out of the sense of dependence and suffering involved during days of unemployment. Fifthly, there is no scope to develop the personality of the workers, their higher character and conduct. Self-realisation is denied to these workers with the result that they are deindividualised and undeveloped either from the mental or moral standpoint. Sixthly, there is shoddiness of work and in some cases there is restricted output of workers resulting out of the anxiety of the employers to maintain a nominal rate of profit. Seventhly, the relationship between the employer and the employee becomes depersonalised. Eighthly, some of the employers tend to become incompetent and selfish as they lag behind their competitors in the matter of industrial technique. As a consequence of these unhappy results reformers have been seeking to change the method of economic organisation so as to deprive the industrial system of its baneful features. But before their attempts can be studied it must be recognised that several of the above evils are generally exaggerated and the industrial system is held responsible for the intensification of some evils originally existing in the society. For instance slum squalor arises out of faulty system of land owning but as the industrial system intensifies these evils it is held responsible for this evil. The lack of taste in modern dress is supposed to have resulted out of the hass production of these articles but really it is due to the "barbaric and eyeless" system of education.

The reformers do not propose to revert to small-scale production and restricted markets as in the Middle Ages. They are anxious to retain the advantages of the system of large-scale production. The industrial system has enriched the age with better and more efficient means of communication and transport agencies. There is larger and more variegated supply of food. The distributable surplus has enlarged on account of machines being utilised as the means of production. The industrial system affords opportunity and freedom from the sole duty of acquiring the necessary needs of life. The standard of life has arisen to a certain extent and cleanliness, food and shelter are secured and enjoyed to a greater extent than before. It might be that beautiness of surroundings and ease of manner have not been universalised by this industrial system. Hence the attempt is not to overthrow this system of industrial production but to bring about a change in such a manner so that the evils might be removed, the self-development of the worker secured and the excellence of the proct of the service safe-guarded. Industry is understood as a public service and the interests of the consumers are no less important than the one of the workers or the employers. The general tendency is to bring the consumers into closer contact with the workers and it is the representatives that have to guide production instead of the present agents of the merchants, or financiers.

Social conscience has been awakened in those countries and we find that industrial legislation is undertaken with the view of relieving the sufferers to a certain extent from the evils of their " balked dispositions " and unnatural suppressions of their instincts. The Western States aim to moralise the industry. Humanising the occupation and the increasing of the leisure of the workers tend to give scope to the workers to achieve self-realisation to a limited extent at least. The modern Western States tend to administer the Factory Laws, Unemployment Insurance, Truck Acts, Company Acts, Bankruptcy Acts, Registration, Commercial treaties, Currency and banking practice in such a way as to secure the moral excellence of the workers and the highest possible achievement of the workers. The States do not rest content with the negative one of administering laws for securing law and order but such other acts are passed so as to humanise and civilise life. The Trade Unions and the Employers Associations tend to co-operate with the State in this important duty. The Indian State has to expand the conception of its duty from the purely negative one of administering law and order alone to that of securing humane and civilise life for the great majority of its population.

Attempts have been made in other directions to secure the main object of remedying the evils of the capitalistic system of industrial production. The emphasis is levied on co-operative associations. Co-operative consumers associations are likewise a protest against the capitalistic order of industrial production. They aim to give precedence to the interests of the consumers to those of the producers. The economic organisations of the wage-earners, the organisations of the employers and the co-operative movement have been ushered into existence mainly as a protest against the dominant evils of the capitalistic production. Coming to co-operative production it has been realised that very few commodities fall within the scope of this movement. Except in the case of simple handicrafts which have to produce for municipal bodies or the state or buyers associations there is not much chance for successful working of this kind of production.

Modern Guild Socialism similarly aims at making the Trade Union work the whole industry as a co-operative productive association. Building guilds have been formed in England and in Germany. Though it has successfully worked in this trade not every trade is likely to be organised on this basis. It would be suitable in all cases of handicrafts and of production of products where delay would not be causing serious harm to the parties concerned. But if production involves higher technical knowledge and keen business organisation it is bound to fail in all such kinds of trades or business.

Industrial Germany has evolved still another form of economic organisation known as jointly-controlled Associations where science, the employers, the employees, the State and the consumers are represented in the management of this business. Thus modern developments in the different countries tend to follow the direction that is suitable to the condition of their industries. Economic organisation not only varies in the different industries but from country to country and from one stage of development to another always depending on the industrial background of the society. The task before the Indian State, the Indian Employers, the Employees and the consumers is to organise the different industries in a suitable manner so that the real ultimate object of all work which is the ideal development of the ideal man might be achieved.

There are at present few common organisations between the Government and the Indian people aiming at the progress and general welfare of society. The aims of the Government and the people are not identical, hence there is no supplementing of each other's activities, and no national programme of political power, social betterment and economic progress has been chalked out.

Changes in Power.

Another noticeable feature in the economic life of the western countries is the changes of the industrial areas resulting out of the application of new sources of power and substitution of new processes. The stock examples of this tendency are the metallurgical and the textile industries. When coal was discovered the iron industry was shifted from the forest regions to the coal producing areas. When the power loom began to displace the hand loom the cotton industry forsook the cottages to find accommodation on the banks of rivers and streams. It is now the fond expectation of some scientists as well as the economists to decentralise manufactures carried on a large scale by the application of electricity as a source of power instead of coal or fuel oil which are now widely used.

As a matter of fact economic progress in the field of industry depends on the ability of the people to discover new and cheaper sources of power. Originally man utilised his body as the only source of his industrial power. Gradually he learnt the art of taming the animals and animal power is still an important factor in several of the countries. According to Carver the animal power in the U.S.A. was greater than, until after the year 1910, the steam and water power used in manufacturing.[1] Winds and waterfalls have generated power to a certain extent which has been very often used in propelling ships and driving machinery. But now dependence is placed on steam generated from or out of coal and other fuel. Of late fuel oil has been considered as a desirable source of power specially fit for navigation purposes.[2] Electric transmission of the power in the streams that run uselessly to the sea has become an accomplished fact in several of the western countries, Sweden and Switzerland being notable examples in this respect.

---

[1] See T. N. Carver "The Economy of Human Energy," p. 182.

[2] The change from coal to oil as motive power in the North-Western Railway which terminates at Karachi is noticeable and the electrification of the two railways running into Bombay is also a praiseworthy feature. See paragraphs (19-21), Report of the Indian Coal Committee.

The ambition of the modern scientists is to outdo the notable experiments of Archimedes, who according to tradition, succeeded in burning the Roman ships that besieged the city of Syracuse by reflecting Sun's rays on them from huge mirrors. Solar physicists propose to "study the Sun and the solar system for discovering and mastering the great source of energy stored up in that great unexplored engine of energy" If their desire is accomplished solar engines may be perfected so as to displace oil, coal and electricity generated out of water-falls or rivers.

A similar quest for new and cheaper power and for shifting industrial areas to favourable localities should be the main object of the Indian industrialists. The possibility of developing cottage industries by affording cheap electricity as the source of motive power has been pointed out long ago but nothing has been achieved in this line. Only a rough survey of the possible hydro-electric sources of power has been undertaken. But there would be a desirable progress in this line in the near future as the people have realised the advantages flowing out of the successful functioning of the Sivasamudram Falls and the Gersoppa Falls. Three other schemes are in contemplation and the the most important of them being the Andra-Valley Scheme. It is not mines alone that can be benefited out of this application of electricity. The lighting of cities and the supplying of cheap and effective source of power can be had out of the successful working of these hydro-electric installations in our country.[1]

It is a well-known fact that the tariff in future would be based on the requirements of the industries and the revenue consideration alone would not influence its course. As the tariff wall is built higher and higher the tendency would be for the foreign capitalist to come in and set up his plant. If we take recent English Duties into account we find that the Ford Motor Car Manufacturers, in order to escape paying these crushing duties, have opened their factory in England itself. A realisation of this possibility makes the I. F. Commission apprehensive of the future and it has accordingly made the suggestion that " no foreign country should be allowed to monopolise profits due to a policy of protection in India and at the cost of the Indian consumers." Thus the raising of the tariff can act as a force in the matter of changing industrial areas and in the near future we might notice the entry of foreign capitalists into this country and one benefit would be the utilisation of the cheap power that can be generated out of the different resources we possess. Under their guidance we might notice the erection of machinary and up-to-date plant, wise employment and direction of the labour force, methodical way of placing and accepting contracts, purchasing raw materials and selling the finished products. Although these advantages can be secured the policy of associating Indians in the work of developing the country's resources should be forced on the foreign capitalists. The Indian people must themselves discard the non-modern features of her economic organisation. Just as the intellectual hope and the political future of India depends on the introduction of modern ideas in the social organisation which tend to break down the isolation of caste organisation and create human equality in its place, so also the economic future of India lies in the securing of a better balanced economic organisation than at present and the modernisation of the economic processes of productivity, exchange and distribution. A better balanced economic system for India would be one where excessive dependence on old-fashioned agricultural industry is curtailed, where the lack of capital and efficient labour and skilled management is remedied, where the equalising of the bargaining powers of capital and labour is secured and where all the factors of production are duly and proportionately combined as to produce automatically satisfactory results. The means for creating a better balanced economic system is a popular system of universal vocational education, universal opportunity for communication, universal enjoyment of comforts and conveniences produced by an efficient industrial system and a better redistribution of population among the different occupations. Our population is mainly engaged by their own labour in supplying their own modest needs. There is no great concentration of landowning, no great differentiation of economic functions, no clean-cut distinction between the different economic classes, no great number of people depending solely upon weekly wages, no large number of industrial cities, and certain amount of unemployableness are some of the characteristics of the modern economic organisation of India. These features do not give rise to the problem of distribution but the moment India becomes a land where there is a great widening of the gap between the different social classes, where an urbanised, industrialised and commercialised community exists and when it is filled up with teeming factories and warehouses, the problem of distribution would become pressing and acute. Political changes as the enfranchising of the labourers instead of the present system of nominating few people to represent the labourer's interests would accentuate the problem of distribution and a serious attempt would be made to turn the scale in their favour.

---

[1] See the Preliminary Report of the Hydro-Electric Survey in India.

It points out that the Himalayan Region is the area of "white coal" and if cheap electric power is to be generated, paper making, pencil making, glass making and timber sawing can be developed on a large scale. Cheap rope-ways and cheap railways can be started with the hydro-electric power.

Our economic organisation has to be modernised. It must be recast just as education, sanitation, industry, manufacturing and agricultural social habits, and the State's duties have to be done in the light of recent experiences and requirements. The economic organisation itself must be in competent Indian hands under British guidance and direction but never under foreign direction, ownership and control. There should be a complete importation of foreign skill processes and methods of work into our own country. The Government itself has to play an important part in fulfilling this duty and earn the title of economic Providence.

By changes in economic organisation plutocracy and poverty, the twin evils of capitalistic societies, are being rendered harmless. High wages are leading to a wider diffusion of prosperity, health and a higher state of civilisation. The present economic revolution in the United States of America is ushered in by the successful working of the Labour Banks[1] and the higher strategy of Dabour Organisations has succeeded in harmonising the interests of the capitalists and the labourers, and has done much to mitigate the harsh features of a soulless capitalistic system. Should not India follow the footsteps of other countries and by adapting her economic organisation reap similar material benefits?

B. RAMACHANDRA RAU

---

[1] See T. N. Carver "The Economic Revolution of the United States of America," also chap. on "Worker's Banks" by Richard Boeckel in his book entitled "Labour's Money."

THE GROWTH OF INTERNATIONAL CO-OPERATION BEFORE THE WAR*

It is with a very deep sense of honor, and an abiding sense of pleasure, that I have accepted the invitation of the Senate of the University of Calcutta to give this series of lectures on " Current International Co-operation." I should be delighted at any time to have the privilege of meeting with so many of my fellow-students whose interests run in the same channel as my own ; one whose highest ambition is to do the work of a scholar cannot find anything more to his liking than to meet with his colleagues and to outline to them the direction of his thinking, in the hope that he may evoke criticisms and suggestions which will set him more directly on the road to the common goal. But my pleasure on this occasion is increased because of the privilege I esteem it to be to meet with you inside the portals of this great University, which is known throughout the world for its hospitality to learning, and which so worthily guards the traditions of an ancient and enduring civilization.

I am the more delighted because the Senate of the University has permitted me to take as the subject of my lectures a topic which is of such common interest to the students of our time, whether they be gathered at Calcutta or at Harvard, or at any other active-minded center. It is a subject which the differences in the methods and manners of Eastern and Western universities do not compel us to approach in any different spirit. It is a theme of vital interest, and I think I may say of the same vital interest, to the peoples of both the East and the West. It opens to the thinking men and women of our generation, in whatever country they may work and under whatever flag they may live, the richest opportunities for the exercise of political intelligence, political ingenuity and political imagination ; and in the long run, I suspect that it may depend upon those of us who live in the close companionship of ideas, and of books that generate and transmit ideas, rather than upon the activities of so-called "men of action," whether our generation will live up to the opportunities which recent events in world history have made for us.

---

* Lecture delivered at the Calcutta University, January 31, 1927.

I feel sure that the scholars of this University share with us at Harvard a general appreciation of the great changes which have come about in international polity during the course of the last one hundred years. But it is so easy to neglect the recent events of one's own and of immediately earlier times, and the temptation is always so strong to ignore the significance of recent happenings in the direction of political thinking, that I must ask your indulgence for a brief review to serve as an introduction to our consideration of the present problems of international co-operation. It can only be unfortunate, I think, that so many people in the West continue to discuss international affairs in terms of world conditions that have long since passed away, and that conceptions which may have served existing realities in previous times persist in dominating the approach to problems arising out of conditions vastly dissimilar. If I seem to belabor an introduction which deals only with the patent facts of modern international developments, I hope you will attribute my zeal to my contact with Western minds which have so often failed to take account of these facts.

A few weeks ago, indeed it was during the course of the present month, a very significant announcement was made which seems to me to challenge the spirit with which we would approach the solution of present-day international problems. It was heralded by the daily press in many continents that facilities have now been completed for the opening of telephonic communication between London and New York, and on January 7, 1927, a regular telephone service was established across the Atlantic Ocean. Perhaps most of us have become so accustomed to the feats of modern science that the event did not startle us; many Western peoples, at any rate, live so constantly in a world of "thrilling news" that it was probaly greeted with little more than a commonplace interest. But those of us who are searching for the international realities of our time may well pause to understand its significance. It is hardly more than a short half-century since the first successful telephone service in the world was inaugurated, and the fact that such a big development could have been achieved in so short a period may serve to remind us of other changes which have come about in the world during the past hundred years.

I think it is not too much to say that two outstanding things in the past century have served to revolutionize the conduct of international relations. The first was the improvement in transportation and communication, of which the London-to-New-York telephone service is the most recent testimony. In the course of the past century, inventions have made it possible for the seas to be laid out as lanes of travel for giant steamships which are to-day connecting all the continents with regularity and speed. Voyages which in the days of sailing vessels but a few years ago required months, now require but weeks and even days. No part of the world is separated from other parts by un-traversed seas. The ocean has become a great world's highway, upon which countries exchange not merely their products and their populations, but their ideas as well. In the course of the past century, also, many continents have been covered with net-works of railways, which have greatly facilitated not only exchanges among the people within a country but also exchanges between the peoples of different countries. In but a few years of railroad development—it is barely a century since the first railroad began to be operated—belts of steel have made it possible for one to travel in a few days from Vladivostok to Madrid and from Quebec to Mexico. Territories widely separated, which a hundred years ago were without any contact whatever, have been brought into daily and intimate relations.

Improvements in communications have been fully as significant as the improvements in transportation. The first successful cable across the Atlantic was completed in 1866, and since that time cables have been laid to connect all the continents. Land telegraphs throughout the world have made it possible for people in vastly remote regions to be considering almost simultaneously the same events, and to a large extent thinking the same thoughts. The wireless telegraph has been developed even within the last generations; yet hardly a ship sails the seas without it to-day, and few are the peoples who do not depend upon it for following world events from day to day. Last Christmas Eve I found myself on the Syrian Desert at a place some two hundred miles from the nearest settlement in any direction, and there it was possible for me to be in touch with almost any other part of the world by means of wireless. I could not resist the temptation to ponder upon the caravans which through long ages have been passing Rutba Wells, and to ask myself what those men would have thought of an invention which would have made it possible for them to overcome the desert silence and imprisonment so easily. The development in modern broadcasting has now proceeded to such a point that in many parts of the world one may actually "assist," as the French say, at gatherings of his fellows across the seas and in remote countries.

Such changes in transportation and communication have necessarily profoundly changed the relations of peoples with each other. Few if any peoples now desire to hold themselves free of their influence, and in most countries the life of the ordinary man has been quite revolutionized. The world has greatly dwindled, as compared with what it was a century ago. Distance has ceased to be a barrier to communication. Men live in vastly extended areas, they know what far more of their fellow-men are doing and thinking, and they have become members of a community which is no longer bounded by a mountain, or a river, or a sea.

A second event of the past century which has greatly changed the world in which we live was the industrial revolution. A hundred years ago, most peoples were mainly dependent on their own production for their livelihood. The seas were widely sailed, and in some countries there were people whose wants might be satisfied from the riches of other lands; but the masses of people in most countries had no facility for disposing of their products abroad in such a way as to permit them to share in the enjoyment of what other peoples might send them in return. With the coming of machine industry, however, accompanied as it has been by the development of mechanical transportation, the world has made a division of labor which was never possible in ages past, with the result that broadly speaking, the resources of the whole world are to-day available to all the peoples of the world. No people in the world is quite content now to live by itself. This has meant greater complication in the lives of most peoples—their wants have increased and their dependence on peoples in other lands has grown proportionately.

In many countries, the ordinary man draws for his daily living upon the wealth and the labor of peoples who are very remote from him, who indeed were wholly outside his world a century ago; and he finds in consequence that the return for his own labor depends upon the wants and conditions of those who supply his needs. I presume that my own country is one of the most nearly self-supporting in the world; and yet there are few Americans whose daily living is not in some way dependent on what the peoples of other countries are willing to buy and to sell. An American travelling in the East cannot fail to be reminded of the extent to which, in a brief period of a decade or two, the American automobile has created and has come to fill a universal need ; yet the American automobile in itself represents the contributions of many different peoples, and if the East's supply of rubber were suddenly discontinued the automobile industry would all but collapse. Certainly you in India have not remained free of such results of the modern organisation of industry ; for if I understand the meaning of the "khaddar movement," it is in itself a recognition of what I am trying to point out. Whether we like it or not, whether it be deemed good or bad, whether we want to encourage or to discourage it, whether we would call it progress or the opposite, the result of what has happened in industry has been to create for all the peoples of the world an interdependence of which their ancestors did not dream a century ago.

These changes of the last hundred years have created a new world society. All of the peoples of the world have been drawn into a single world community which bears little resemblance to the world of separate and self-contained states upon which the nineteenth century dawned. It is a community in which relations between different peoples have become much more intimate, their common problems have become much more numerous, and their need for common action much more urgent. It demands, in consequence, a new kind of political organization. The state organization of the eighteenth century has by no means lost its capacity to serve many of the political needs of such a community ; but it would be astonishing indeed if one should find that it still proved itself an adequate form of political organization when so many changes have occurred since it was evolved. The political conceptions of the eighteenth century may have served very usefully the political realities existing when they were developed and applied, but it does not follow that their usefulness continued after those realities had yielded place to others. But such are the loyalties of men that political conceptions which have once proved their usefulness, are not lightly abandoned, and long after the beginning of the changes which I have attempted to describe, the problems of this new world society continued to be approached by methods similar to those which had previously proved successful.

In the early part of the nineteenth century, the world had practically no international organization. The Grotian system of international law was a great cementing force, though Grotius' distinction between good and bad wars was never really accepted. Even after the beginning of the industrial revolution, and long after the changes in transportation and communication were well under way, politicians continued to think of states as sovereignties wholly independent of each other, whose relations knew no restraints except those which had grown up out of the diplomatic traditions of the seventeenth and eighteenth centuries. Until the middle of the nineteenth century, little thought was given to the new problems of the widening world community, nor to the new possibilities of common action directed to their solution. The large international congresses of the earlier half of the century, assembled in each instance to deal with acute political exigencies, did attempt some international legislation—the Congress of Vienna in 1815 promulgated legislation as to international rivers, and the Congress of Paris in 1856 laid it down as a rule that "free ships make free goods" in time of war. But no machinery existed for periodical legislation with reference to the common interests of the various states, and it was long after scientists and merchants had begun to build the modern unity before lawyers and politicians began any corresponding activity.

Efforts to deal with the problems of the growing international community commenced soon after the middle of the nineteenth century, and by the beginning of the twentieth century they had resulted in the creation of a new body of world law which had carried us far beyond the classical system of Grotius. One of the first needs to be met was that which sprang from the establishment of telegraphic communications. In 1850, two international telegraphic unions were formed, one comprising France, Belgium and Prussia, and the other comprising

Austria and some of the German States. In 1852, a convention was signed at Paris which formed a single telegraphic union of all the continental European states which had state-controlled telegraph systems. But it was not until 1865 that the International Telegraphic Union which we now have, was formed. For more than half a century, this league of nations has served one of the primary needs of the modern world, and it has developed a great system of international law of telegraphs, applied by a well-organized system of periodic international conferences served by a permanent staff of experts with headquarters at Berne.

It was about the same time, also, that attention began to be directed to the postal needs of the new world community. The extension of industrial and commercial activity during the first half of the nineteenth century had greatly increased the volume of postal communications, and the casual and costly service of private enterprise was superseded by governmental administrations. But years had to elapse before attention was given to the organization of these administrations into an international union which alone could face the problems of widely extended communication. Bilateral postal conventions were negotiated by various states from the beginning of the nineteenth century, but it was not until 1863 that the first general postal conference was held, on the invitation of the United States of America. Even then the creation of any permanent method of dealing with international postal problems was stoutly opposed, and in France particularly fear for the disturbance of vested interests postponed the beginning of effective co-operation. The Universal Postal Union was organised by twenty two national postal administrations in 1874, however, and since its beginning in 1875, for more than half a century, this league of nations has functioned with such remarkable success that it now includes practically all of the countries of the world. No people would think of being outside its service to-day, and I take it that no one would now contend that a merely national organization of the world's postal services would suffice. In effect, the world community is being served, and on the whole well served, by a world postal service locally administered in each country. The latest convention of Stockholm of 1925, is an elaborate body of world law, the existence of which was in no way foreseen a century ago.

As it so frequently happens, the fulfilment of one need creates another. The world community in which people were in daily contact by post and telegraph began to feel the need of some common standards to facilitate the exchange of goods and the expression of elemental conceptions. A century ago there were no common standards of weight and measure, and without them trade was crippled and interchange restricted. Merchants and scientists appreciated the need of them long before the politicians would give it their attention; but after some years of agitation, a diplomatic conference assembled at Paris in 1875 and created the International Union of Weights and Measures —another league of nations which has functioned successfully now for more than half a century, and which fulfils to-day an essential role in our world society. If any of you has ever had the privilege of visiting its headquarters at Sevres, near Paris, and if he has studied the measures taken there for the standardization of various units in daily use throughout the world, I am sure he will not think that I am exaggerating when I say that the result has been the creation of a single world language in a very extensive field. The world meter means the same thing to-day in Tokio and in Timbuctoo; gram has the same significance in Moscow and in Melbourne. When one recalls that in Italy alone, there are some ten or more different kinds of miles in popular usage, he may appreciate what this means to science and to trade—in short, to interchange throughout the world community.

In many other fields, efforts to organize world society have been fruitful. The international union of railway freight transportation, organized in 1871, has largely confined its activities to the continent of Europe; and perhaps one who has but recently travelled through India and has several times had to get up in the night to change trains because of differences in guage, will be forgiven if he is tempted to wish that its standardizing influence had been extended to other parts of the world as well. In 1833, an international union was formed for the protection of industrial property, and its activities are now correlated with those of the union for the protection of literary and artistic property, formed in 1886. Since 1890, some forty states have co-operated in maintaining at Brussels a bureau for the collection and publication of customs tariffs. In 1905, an International Institute of Agriculture was created at Rome. Since 1851, international sanitary conferences have been meeting with irregularity, and a six conference at Rome in 1907 established the Bureau International d'Hygiene Publique which has since had a continuous existence, though it was reorganized during the course of the past year. In various other fields, efforts more or less continuous have been proceeding since the middle of the last century, efforts both official and un-official, directed times to the creation of inter-state governmental machinery and at times only to the creation of an inter-state law left to depend for its observance on the action of national governments.

In one part of the world, an attempt was made to form an inter-state organization which through the agency of periodic conferences and a permanent bureau might devote itself more effectively to meeting the needs of a part of the international community. In the early half of the nineteenth century, the various states in North and South America had a community of interest in their opposition to threatened European aggrandisement. In 1826, a conference of American states was held at Panama, and it was then envisaged that other conferences should follow. But it was not until changes in transportation and communication had greatly extended their common interests that the idea of separate union of the American states could make much appeal to politicians. The first Pan-American conference was held at Washington in 1888, a second at Mexico in 1902, a third at Rio de Janeiro in 1906, a fourth at Buenos Ayres is 1910, and a fifth at Santiago in 1923. An International Bureau of American Republics was established at Washington in 1888, and is now known as the Pan-American Union. The results of these conferences have undoubtedly contributed to the maintenance of smooth and amicable relations among the American states. The conferences have elaborated numerous conventions, some of which have proved to be of little importance, and many of which have never been generally ratified. The Pan-American Union, itself, is without the support of a treaty and depends on the resolutions of the various conferences for its continued support; it therefore leads a hand-to-mouth existence, exercising little administrative power. Moreover, the Conferences of American States are limited by the geographical feature of their organization. The fields are relatively few in which provision can be made for inter-state relations without the co-operation of countries outside America. The world community has not grown up on the divisions of the hemispheres. Important as are the accomplishments of the Conferences of American States, therefore, their significance can easily be exaggerated when one is drawing a picture of international co-operation, and such exaggeration has not infrequently crept into the recent discussions of a "United States of Europe."

The great volume of international co-operation between 1850 and 1914 may perhaps be described as a nascent international government of the new world community. But there were such gaping lacunae in the political organization of the world before the War, contests over markets and territories had become so sharp, such bitter hostilities had been nourished, that in the more important relations between states, there was nothing that could by any stretch of imagination be called government or a tendency towards government. An international anarchy prevailed, in which each state declared its freedom to act as it pleased, and recognised no outside restraint. The states of Europe did occasionally send their representatives to important international conferences; the Algeciras Conference in 1906 succeeded in reaching a temporary settlement of a difficult situation in Morocco, and the Conference of Ambassadors of London in 1913 could patch up a makeshift for Albania. And the two great Peace Conferences at The Hague in 1899 and 1907 successfully advanced the arbitration movement and less successfully modernised certain features of the laws of war. But these efforts did not succeed in establishing any system of conferences nor did they face the problems of which nations were likely to seek solution by force. With plenty of facilities at hand for pursuing common action, the world of states was without any political machinery for beginning it in 1914. It was wholly without any assurance in advance that a conference would be able to meet in time of crisis, it was without a developed technique for handling the business of a conference, and it was without adequate methods of following up decisions which might be taken by a conference. The early years of the twentieth century were therefore years of recurring crises, and the crisis of 1914 led across Armageddon.

But the way had been paved by the experience of the various international unions for important departures. All of these unions had grown up along much the same lines of organization. Periodical international conferences meeting at stated intervals exercised a general legislative power, and in many instances departures began to be made from the requirement that unanimity should exist before such legislation could become effective. Whereas it had been difficult in the beginning to get the original conference assembled, and the earlier conference always developed difficulties, it came to be accepted in most of the unions to which I have referred that conferences should provide for their own re-assembling. Gradually ways came to be found more easily for avoiding or escaping difficulties. In some of the unions, the conference provided for smaller conferences, meeting with greater frequency and exercising a limited competence, Most of the unions maintained, also, permanent bureaux entrusted with authority to deal with interim problems, conducting the necessary liaison between the various states, and in some instances, such as that of the International Bureau of the Universal Postal Union, charged with administrative functions of a high order. These bureaux were sometimes under the control of a single government—the bureaux at Berne were placed under the superintending control of the Swiss Government. In some cases as in that of the Union of Weights and Measures, they were manned by a personnel drawn from various countries and placed under the supervision of an international committee. In some of the unions, also, elaborate provision was made for the arbitration of disputes which might arise, and a recent postal arbitration between the United States of America and Norway is an example of the success with which such compulsory arbitration has often been attended.

Such unions represented within the fields of their activity a limited but a very efficient international government. If their work had been better known in the community which they served, they ought to have resolved many doubts about the possibility of effective international co-operation by peoples who differ from each other in race, in language and in traditions. And it is a bit surprising that so little account was taken of these unions in the few anticipations of a more general league of nations which were voiced before the war. If their activities left untouched the principal pre-occupations which absorbed statesmen during the early years of the twentieth century, they may nevertheless be taken as the harbingers of post-War organization. It was inevitable that at the close of the War, the efforts further to organize the world community should follow the paths chalked out in the preceding half-century.

Before the world tragedy which began in 1914, many voices had been lifted to cry the need of a law-and-order organization.

of the world community. Such hopes had heen greatly quickened by the assembling of the two Hague Conferences, and they were fastened immediately before the War upon the assembling of a third Hague Conference in 1916. If that current of events had not been interrupted, it seems quite possible that some more effective organization might have been forged out of the Hague Conferences themselves, though without the pressure of some great necessity it might have proved difficult to find escape from the quagmires into which eighteenth century dogmas, and particularly the dogma of state equality, had led. Perhaps the idea of world organization was as prevalent in the United States of America as anywhere else, and two prominent Americans, Mr. Andrew Carnegie and Mr. Theodore Roosevelt, persistently urged the formation of a League of Peace. It was the easier, therefore, for American opinion to develop during the years of America's neutrality in the War, to a point where President Woodrow Wilson could make it America's chief insistence at the Peace Conference of 1919 that a league of nations should be formed to maintain the peace that was being ushered in. The role of that League of Nations in the world society of our time is to be the subject of my next lecture.

If I may recapitulate this review of the international co-operation which preceded the League of Nations, I hope I have sufficiently described the era in which a world of separate peoples became transformed into a world community, which evolved in time an elaborate system of co-operation for the protection of some of the interests which all peoples had in common. Improvements in transportation and communication went far toward annihilating the effect of distance in holding men apart, and the industrial revolution broke through the barriers which separated states and made the resources of the world available to all. In spite of the political and legal conceptions which prevailed, the nineteenth century succeeded in developing a new type of political organization to serve the common interests. Some of the international unions which were created have stood the tests of a half-century of experience. The conference method of handling international affairs was tried in various fields, and it served at the close of the War as the basis of the League of Nations. Fortunate indeed are we of the present generation upon whom this new experiment depends, and the opportunity to continue the organization of the world on a basis of co-operation and mutual aid is rich enough to challenge the most romantic desire for political adventure.[1]

MANLEY O. HUDSON

---

[1] A chapter from *Current International co-operation*, to be published by the University of Calcutta.

ETHICS OF FEMINISM

The progress of modern societies, Sir Henry Maine declared, has been from status to contract. Nowhere has the truth of this dictum been demonstrated with better success than in the history, progress and tenets of the modern Feminist movement. Few problems have, in fact, ranged humanity in hostile camps in greater numbers than those connected with *the revolt of the woman.* One half of humanity is seething with discontent and recriminations against the other. This wide cleavage brought about by the attempts to overthrow man's superiority, so-called, has been the main achievement of the feminist movement. From the very nature of its claims, feminism has induced thinkers to reconsider and revise their judgment on the existing order of things and on the opinions entertained about them till now. Prof. A. R. Wadia, in his challenging book, *The Ethics of Feminism,*[1] has discussed with great ability the principles and pretensions of the woman's movement.

The author has sought to " study the foundations and take stock of feminism," and adopts a critical attitude towards the revolt of the woman. The book is divided into three parts. In the first, the problem and the basic ideas of the movement are stated. The next sums up its effects. And the last examines the movement from the point of view of marriage and motherhood. Everyone of the social aspects has been reviewed. Professor Wadia has taken great pains to state his case with impartiality, and has brought to bear on the subject a scholarly study of the feminist literature.

Feminism, as we know it, is essentially a product of the West. The French Revolution, the fruitful mother of all that savoured of anything revolutionary, did not fail to induce new hopes and fresh visions in womankind, which found expression in the startling challenge thrown out by the pioneer feminist, Mary Wollstonecraft in her *Vindication of the Rights of Women*. The steady feminist advance since then is one of the striking phenomena of our time, and led naturally to speculation on its causes and consequences. No doubt, as in all such cases, these causes and consequences are varied. First of all, there was a general social movement that followed close on the heels of the revolutionary wars. The stimulating effect from the whole change in the political and social atmosphere which came with the crumbling of petty absolutism, culminated in the adoption of representative institutions in all the countries of Europe. Thence began the percolation of democratic principles to the mass of the people. All the countries emerged from the Napoleonic wars with a new sense of strength and confidence. The feeling communicated itself to the field of politics and social relations. Vigour, enterprise and boldness showed themselves. A spirit of conquest in all directions seems to have spread through the people, bred or at least nurtured by the military conquest.

---

[1] *Ethics of Feminism,* London : George Allen and Unwin Ltd., pp. 256. Price 10-6.

Is it fanciful to suppose that consequences of the same sort appeared in other directions as well? Slavery was attacked, prison reforms were instituted, the Industrial Revolution set in. With the general unrest, it is no accident that the ensuing years showed a spirit of daring, a sudden and successful activity among the women. The women felt inclined to descend into the gladiatorial arena of life not merely in the guise of the *retiariae* as heretofore, but as bold *sicariae* breasting the open fray. Before long she successfully assailed what had been considered man's close preserves ; the last fortresses that had managed to hold out have succumbed to her assaults. The colleges, the universities, the professions have been thrown open to her, and the lingering disabilities to her entry into politics that remained swept out of existence. Woman's equality with man in all these spheres has been conceded point by point, though with considerable hesitancy and reluctance. The vast literature about feminism, the catching hunger-strikes of the suffragettes, their stone-throwing, their militancy, indicate the importance to which the movement has reached. These have set serious students of human affairs a-thinking. Concomitant with these features of the emancipation from her age-long shackles, have been at work certain other factors that make us halt before congratulating them on their achievements. The widening of the woman's activities, the consequent depreciatian of the family, the decrease of marriages, the corresponding increase of prostitution and illegitimate births, are some of the modern tendencies about movement that cause grave concern about the direction towards which matters are drifting. Add to this Monsieur Bertillon's statistics, and, no wonder, the conservative thinker breathes out a sigh of regret at the passing of the old ideals and the old order of things. Are these the symptoms of the diseases of the age? Or do they signify the approach of a new era?

Before answering these questions, Professor Wadia reviews the basic ideas of the feminist psychology—liberty and independence. These alluring terms represent only half-truths. He exposes the fundamental weakness of the unqualified individualistic conception of liberty which ignores the supplementary, though not the less important, character of the woman's functions at home.

The author next proceeds to discuss the effects of feminism. In this examination the attitude taken up is that a differentiation on the basis of reproductive functions in the physiological make up of man and woman determines their spheres of activity, and that any trespass committed against the limits inflexibly fixed by nature is promptly visited with the penalties that she implacably exacts. Thus the feminist attempts, says the author, in the realm of the professions have deen attended with devastating effects. Under the regime of the modern undiscriminating courses of teaching, the woman has emerged with no less disastrous consequences. " The path of modern education," says Mrs. A. Colquhoun, " is strewn with the dead, the mutilated, or devitalised bodies of women, whose physical well-being has been sacrificed before the Moloch of examinations." The chief function of female education, concludes the author, is to produce good women, and that education is far more comprehensive than that of the man : it must be wide enough to embrace all the manifold interests of a home. He quotes the success attained in this direction in Germany and Japan. But the feminist might with equal fervour reply that the undesirable consequences appeared because she trusted herself to the tutelage of man who proved a traitor to her interests. What special courses had the man offered the woman side by side with those that he designed for himself?

In much the same strain, Prof. Wadia deprecates the entry of women into industry, the adverse effects on the well-being of homes and children, the resultant industrial exploitation of women, and their entry into the professions. He has explored all the sides of the question, but has not laid sufficient emphasis on the fact that the entry of women into industry has been precipitated to a large extent by forces essentially economic in character. We don't seek to quarrel with him in his chief criticism :

> 'From the standpoint of race and family, a woman from the age of twenty to fifty ought to be a domestic specialist, but a specialist who has her vision ever ready to receive new impressions and who has her feelings to love humanity in her children, whose heart beats true to the call of nature and humanity. She will be the Modern Woman in the true sense of the term. She has the spirit of synthesis and constructiveness and service in her. The so-called Modern Woman is only a tinsel mimic, a secondhand copy of man and as such is neither a man nor a woman." (P. 110),

The author closes the second part with a searching analysis of the home life under the feminist regime and the problem of the 'Damaged Goods'—a scathing indictment of the evils that the woman's movement has generated. The new home life under feminist principles has other, more far-reaching effects than those indicated by the author. An unstable home without a proper care for the children is an important cause of juvenile delinquency. The recent researches on this sociological problem have served to confirm F. Ruckert's lines :

"*Wer nicht behaglich ist zu Haus*
Rennt immer ins Unheil hinaus."[1]

Dr. Miriam Van Waters[2] while discussing the factor of home life as contributing to delinquency describes all the characteristics of a healthy family, none of which would be found acceptable to the uncompromising feminist. But we, nevertheless, invite her attention to the conclusions of this writer :

> "Practically no child ever brought before the Juvenile Court has a home that fulfilled the standards of the biologically healthy family group. Or, to state it differently, that home where the interests of childhood are secondary to those of business, pleasure or personal ambition is potentially a delinquent producing home.' (P. 48)

The feminist contentions make no concealment of their primary preferences. Expanding the same idea, the writer goes on :

> "If the family ideal is not in harmony with reality, the effect it produces in the young may be monstrous."

In illustration of this tendency, Dr. Van Waters quotes an actual instance :

> "Patricia was the daughter, adopted in early infancy, of a man who clung to the Southern ideals of charm in women, and a mother who lived a *gay* and *fashionable life*. Patricia was intelligent and healthy. During childhood she was dressed in silken underwear, and reared with

---

[1] *Unbefriedigung* I, ii, 35. He who is not comfortable at home will always be running off into mischief.

[2] *Youth in Conflict*, Methuen, 1926, pp. 44-63.

every refinement possible. Her parents were "correct" in their morals, and clung as long as possible, to a belief in their daughter's virtue. Patricia at thirteen years of age came before the Juvenile Court having had almost innumerable contacts with truck drivers and young park loafers." (P. 57).

Part III discusses the broad problem of "Marriage and Motherhood." Tracing the evolution of marriage, the author passes on to an examination of the causes of the failure of marriage and the ethics of divorce. The fundamental test in judging problems of this kind is how far the family is affected. "The family is an integral part of humanity, and, all in all, a monogamous lifelong union best answers the moral purposes of humanity." In his treatment of the true marriage and the eugenic principles, Professor Wadia is conservatively liberal in his outlook. His main argument is considerably reinforced by the demands of motherhood and the claims of children.

There is next a critical review of the position of women in the East, which brings out the chief points of contrast with the feminism of the West. "The problems of feminism in the West are essentially different from those in the East. In the West, motherhood has to be saved from the effects of individualism. In the East motherhood as such is secure, but it has to be made instinct with the high ideal of how to bear healthy children and how to rear good children... The difference is only one of degree......But there is one point in which the East, and especially India, easily scores, and that is the purity of its students." (P. 238).

In the last chapter is discussed the "Future of Humanity", "the problem of how to modify the institution of marriage so as to meet new conditions, especially the awakened sense of self-respect and personality in our modern women, and yet to preserve the sacredness of marriage in tact." Professor Wadia suggests changes in three directions: 1. A legal recognition of the woman' s right to a moiety of her husband's income in acknowledgment of her services in the home; 2. State endowment of motherhood; and, 3. Its corrollary, the right of the State to control motherhood or parenthood in general ensuring continuity of efficient healthy children.

In his treatment of the feminist attempt at economic independence, the author understates the role played in human affairs by the desire for distinction. Every reader of Prof. F. W. Taussig's writings can understand to what extent the whole range of economic activities is governed by this deep-rooted human instinct, which has been, in fact, the *primus motor* in the growth of civilization. In a certain sense the feminist movement is a bold demand for an opportunity to give scope for the free play of this instinct. All through the ages, monotonous, arduous household drudgery has been the woman's lot, while man appropriated to himself fields which offered greater variety, and zest of novelty, where he could win spurs, evoke the admiration of his fellows, command respect, and form the object of comment among his people. As compared with this brilliant prospect, the women's lot pales into a humdrum routine. Further, the woman's labours in the work of civilization, though the whole humanity learn the elements of everything at her hands, have been completely ignored. The woman's way of thinking, their spiritual care, their intercourse, their influence diffuse themselves through the whole of society and take their place in its entire structure. Considering all these, have men really any right to pride themselves upon our knowledge and intelligence? Should we *without* women have advanced anything to that extent? Their whole contribution to civilization has passed unnoticed and unacknowledged. In my judgment, it is the effectual shutting out of all scope for the play of this deeprooted human love of distinction that really explains the militant attitude of the feminist: Come what may, she too would enter the lists with the man in all the professions from unskilled labour to the politician's role. She comes in fact to earn the plaudits that have hitherto been available only to the man. If devotion to home life be recognised as meritorious as devotion to science or literature and can win honours as in other walks of life, if rearing up of good and healthy children be rewarded by the State as masculine service of humanity is, then alone can we hope to retard the desertion of "physiologically" determined functions of women. We should not lose sight of the fact that women are as great lovers of incense from an admiring public as man. It was on account of our completely ignoring this aspect of human nature, that we have been seeing the phenomenon of women crossing over and invading man's "physiological" functions to earn the approbation of human society.

Equally interesting questions suggest themselves. The true nucleus of the woman's movement is to be found in the emancipation of the woman from the dominion of pure sensuality and from the not less disastrous dominion of masculine arrogance. From this point of view, is not the civilized woman of the future still to be created? Are all sides of the woman's nature fully worked upon and fully developed?

There is some error in judging the capacity of women from the present conditions for practical activity outside home. During the oppression of women for thousands of years a certain deteriorating influence must have been exercised. In this regard one may agree with Havelock Ellis who hopes much the development, in the civilization of the future, of an equal freedom for man and woman, and who demands that we should acquire experience by limitless experiment regarding the qualifications of the female sex for all departments of activity.

That man would maintain his position is not to be doubted. The only conceivable change would be that women too would take part in the work of civilization. They would introduce a new and fresh element into this work, and inasmuch as every woman would be brought up systematically with a view to her life's work, the work of the mother and housewife would in correspondence be more highly esteemed, than has hitherto been the case.

Simplification of the household duties, and a transformation of the technique and theory of domestic economy into a satisfying activity are other problems that demand attention. The woman loyal to her old conditions, her position is an actual enslavement by an unceasing round of petty domestic toil. There is a great necessity for devoting the same amount of finished intelligence that has been devoted to "labour-saving" in most departments of masculine activity to these domestic problems. There is a much needed emancipation of women in this sense alone.[1] On this point it is refreshing to note the views of G. Schmoller,[2] one of the most celebrated of the German Economists :

> "Let us observe what to-day a good housewife of the middle class is able to get through in the way of domestic and hygienic activity and of the education of children and by means of the knowledge and employment of domestic machines. Let us not overlook what a one-sided way the great advances in natural science and in the mechanical arts have hitherto been devoted to the service of the great industries; what economies are still possible, if the same intelligence and knowledge are devoted to the amelioration of domestic service !.........Without this no social cure is possible."

L. A. NATESAN

---

[1] The lines on which the reforms may proceed are indicated in H. G. Wells' *Anticipations, Mankind in the Making, A New Utopia, In the Days of the Comet.*

[2] *Elements of General Domestic Economy*, Vol I, P. 253, Leipzig, 1901.

REFLECTIONS OF A WAY-FARER: PATNA REVISITED[1]

Memory is the connecting link chaining the present with the past, and how my fading memory was freshened, quickened into life, at my last visit to my native town, Patna!

How utterly different that historic city now is from what it was in the days of my childhood! A new world of architectural splendour; of broad, spacious roads; of busy, lively commercial activity; of feverish political excitement; of social amenities and amusements greets you as you walk within its ancient walls. This new world is the entire creation of the Britishers. It is British in conception and execution. It has the air of a *parvenu* about it. It has no roots in the past; no great historic association; nothing which can set the heart aglow with enthusiasm or fill it with patriotic ardour. Different, very different was the old city of Patna,—the city of my childhood. I loved her old-world ways; I loved her dust-swept streets; her antiquated style of building; her immobility and aversion from change; her humming passers-by indifferent to the sound of vehicles and deafening cries of foot-men; her variegated head-dresses ranging from heavy *Afghan* caps to airy scraps of cloth, light as thistle down; her loquacity; her passion for poetry and gossip; her infinity of leisure,—Oh! how I loved those dear, dear old-world ways and things retreating now, more and more, into forgetfulness and oblivion!

Patna is awakening from the dreams of the Middle Ages. It is verily astir with life and animation.

To the two memorable institutions of the days gone by, a prison and an asylum, His Majesty's Government has added a third, Government House, which, dear reader, somewhat partakes of the character of its two predecessors of sacred memory ; for does it not imprison within its majestic walls the occupant of that Olympic seat, and does it not at times rival and even outshine in wisdom, the translucent intelligence of the asylum ? Whenever I happen to pass by that emblem of British rule I, involuntarily, take off my hat to it and pause, for a while, to contemplate its outer grandeur and inner significance.

---

[1] December, 1926,

The English are a wonderful race. When I talk of the English I include therein the Scotch, and the Irish, their senior and junior partners. Between the English and the Arabs I notice a striking similarity. They both seemingly belong to the very same brood of Imperial rulers. No Arab could be a slave! thundered the Caliph Omar, and no Britain a slave either! chants the perambulating child, and drum into one's ears the world-tramping sons of England. Like the Arabs the English hold a commission from the Almighty to rule the world not for their own but for the sole benefit of the subject races. Like the Arabs too they, in theory, maintain the legal and political equality of all resting under their protecting shadow, but the proclamation of the Queen is as much a legal fiction with them as was the doctrine of the equality of all Muslims with the Arabs.

Like the Arabs again they are expert colonisers and world-conquering traders. The political movements of to-day are naught but a replica of the Shu'ubiyyah movement which assailed Arab supremacy and shook the ponderous fabric of Arab Rule.

But if there are similarities, there are striking differences as well. The Arabs entirely lacked diplomacy ; they never understood spacious, non-committal speeches. Nor were they adepts in administering sugar-coated pills or in pacifying their subjects with lollipops. Nor yet did the Arabs understand, like the English, the spirit of compromise or the necessity of adapting themselves to changing circumstances. When did the

Arabs give to their subject races what the English have so liberally given to us? Bless their Souls! They have given us Reforms; they have built Council Houses; they have vested Indians with large executive and judicial powers. With what a shock of surprise would our ancestors look at these *terrific transformations* were they summoned to life again! They would scarcely believe the evidence of their sights and senses.

Not very long ago I remember carriages held up in Patna to let the District Magistrate's august vehicle have the road free to itself. Nor have I forgotten the weekly ceremonious calls of my townsfolk at the Commissioner's, and their impatience to cast a fugitive glance at that mighty representative of the Crown. And the over-spreading tree in the District Magistrate's house,—Oh, how many distinguished sons of Patna has it not sheltered from sun and rain while waiting for an interview with that great functionary! And once seen, never forgotten were the liveried *Chaprasis* of these fair gods, flitting to and fro with the swiftness of lightning, announcing to the patience-spent visitor that his long-awaited turn had *at last* come. Delicious were those days of the white man's undisputed supremacy and unquestioned sway. Now, alas, the Swarajists have invaded this peaceful province of captivating courtesy and soul-subduing *salams* and have infused into its loyal veins their hateful subtle poison of defiance and disaffection.

Dear old Behar, the preserve of the civilians, the home of unquestioned loyalty, the centre of unbroken security, the bulwark of British rule, thou hast fallen on evil times. Away with the Swarajists for they will alienate you from the loving care of the bureaucrats. Away with them for they will teach you the wicked ways of freedom and independence! But a voice whispers unto me: They have captured the heart of Behar, and Behar, henceforth, will be their powerful ally in the march to freedom.

I have referred to the architectural splendour of my native town. I can affirm, with just pride, that it will not only stand comparison with many capitals in Europe but it will, to be sure, excel a good few. Apart from innumerable public buildings which adorn this rising city and proclaim the aesthetic taste and perception of its rulers, it can boast of countless private houses each an architectural gem, a monument to the massive wealth of its owner. As you walk down from the station—the only spot that has remained unchanged in that fast changing city—you see the various Manzils punctuating its neat, metalled streets. You see Hasan Manzil, Iman Manzil, Iftira Manzil, Manzil-i-Hawas, Manzil-i-Mahbuba and, dear reader, even palaces of uncrowned Sultans.

What wealth, magnificence, taste my townsfolk possess and display! What splendid rivalry and emulation! What public spirit and noble patriotism! Ah! who can honestly impugn their greatness in the use of bricks and mortar? They have, indeed, inherited the genius of Shahjahan and some have even outshone him. Shahjahan, with all his imperial resources, never succeeded in bringing paradise down from heaven unto this earth. He was, indeed, content with humbler performances and simpler achievements. But despite all this spectacular display, despite the University of Patna and her imposing Wheeler Senate House, I found culture still, at a very low ebb, in my native town. Rasikh's indictment, apparently, still holds good :

میرے پاس جنس هنر لو لیے ولي بودوباش تهي اپني وان
که متاع بیش بها صدا جهان جنس بے هنري رهي

In one of his illuminating discourses Syed Ahmad Khan has pointed out that culture to be effective must not be concentrated but diffused. In other words it must not be the monopoly of a limited circle but should be spread over a wide and ever-widening area. He illustrates his point by a comparison and contrast between the East and the West and ascribes the greater intelligence, keener appreciation of true interest, discrimination between matters of fleeting and permanent importance, patriotism, self-sacrifice, cohesion, co-operation, organization in the West to this all-powerful, all-stimulating atmosphere of pervading culture.

It would be far from the truth to assert or to maintain that a highly cultured set never existed here. But what Patna has lacked and still lacks is a general atmosphere of culture; an overmastering spirit of self-cultivation; an appreciation of literary and scientific values; the full realization of the importance of Time and the use that one can make of it. Here Patna is where she was in the days of her poet, the lamenting Rasikh:

همرهان در منزل ارامیده و غالب ز ضعف
پا برون نا رفته از نقش کف پایم هنوز

What son of Patna can recall without a thrill of pride the noble disinterestedness of Kazi Reza; the self-effacing patriotism of Moulvi Mohammed Hossain; the encyclopaedic genius of Hakim Abdul Hamid; the sweetly transparent character of Moulvi Md. Yahya, and, last but not least, that group of wit, wisdom and learning which contributed, week by week, to the pleasure and instruction of their people through the pages of the *Al-Punch*? From that vanished generation a yet more tangible proof of culture survives in the famous Library there, an enduring monument of its founder's unquenchable passion for learning. Nor must we pass over in silence here those forgotten worthies who have left behind works of imperishable renown. Shall we not pay our silent homage to the poetical genius of Shawq-i-Nīmwi? To read him is an experience of indescribable ecstasy. In the full consciousness of his vast powers he has said and has said with perfect truth and justice:

طبیعت مین جو آجاے روانی * دیکھا دون جوش دریای معانی
دهن سے بحرمند مون موج زن هو * زبان سر خشمه شعر و سخن هو

The sheer collocation of words enchants and enthrals one. But words are nobly matched with delicacy of thought. Sweet, subtle, delicate thoughts, thoughts frail as a lily or fragrant as a rose, flow, with superb spontaneity, flinging you into a vortex of irrepressible joy. Oh, how our public spirit shows itself in making a park to celebrate the viceroyalty of one and to commemorate, by a Senate House, the happy reign of another! But for Shawq and suchlike, no sepulchral monument—no, not even a marble slab, is voted by my learning-loving townsfolk.

If such, indeed, is the fate of the dead, happier, by no means, is the lot of the living. Of these Mir Ali Mohamed Shād, last of a long vanished band, is a sad and tragic instance.

In general, literary subjects make no appeal; learning but few converts. During my stay never once did I hear a serious subject discussed or alluded to. The two topics of conversation at tea, at dinner, over wine, were the incomes of her successful sons and the fabulous wealth they have spent over their Manzils and mansions and palaces. And the zest and zeal evinced at these discussions! None that has not witnessed these animated scenes can even remotely imagine the enthusiasm of the disputants and their facile powers of invention.

Another feature equally noteworthy is the club-like character of some of the homes in Behar. Indeed they are veritable clubs in miniature, haunts of congenial souls. Far into the night they sit sipping tea, retailing news, mostly of their own make; inventing scandals; sharpening their wit and humour upon some unfortunate victim of their momentary whim or angry passion; blessing the bounty of their host and, if in better spirits still, forging a distinguished lineage for him. But, apart from these domestic clubs, scenes of charming convivialities, European influence has notably manifested itself in the establishment of a mixed club for men and women. This club is the soul of Patna, for what society can really own a soul which shuts its women behind iron bars or excludes them from the enlightened amusements of her men? Here the reformed and regenerate citizens of Patna meet for exchange of ideas; for intimate chat; for relaxation and recreation, and some for a twirl on its virgin floor. I am an inveterate believer in dancing, its ardent advocate, and in it I verily perceive the salvation of the East. It is indeed gratifying to find that at least some others of my countrymen have also discovered, with an unerring instinct, the path of salvation.

Dancing is a grand stimulant, a delightful exercise. Research scholars assure me that it is the only exercise which the Love-Gods take when weary of human affairs. And the Love-Gods are wise; for who knows better than they that it inflames the ardour of youth; rejuvenates the flagging pulse of old age; helps to destroy timidity and hesitation, the two sworn enemies of uncurbed pleasure; brings friendship closer and yet closer; makes the wife forget the horrid temper of the husband and the husband the nagging disposition of the wife; sanctions secret loves and establishes hidden relationships ; makes possible the loving clasp, the trembling embrace ; gentle osculation of soft, silky hair ; thrilling whispers ; involuntary pressure of the thinly-enwrapped waist. Ah, dear reader, dancing, verily, is a sure cure for all earthly ills !

مصلحت نیست که از پرده برون افتد راز
ورنه در محفل رندان خبر نیست که نیست

One thing, however, distressed me; One thing cast a shadow over my joy. It was the growing alienation between the two communities. Will Behar be torn into factions; divided into hostile camps? I trust not. Never was unity more needed than now. Will *that* need remain unstriven for, unfulfilled? Wiser counsel will doubtless prevail and win the day !

In no ungenerous spirit have I said what I have said. I love thee, my native town, and love thee with unwavering love. May thy efforts be ever blessed with success ! May'st thou become the home of noble causes, the nursery of noble sons ! May'st thou mount to higher and yet higher renown !

The future beckons unto thee with gifts, attainable by sustained efforts, unwearying industry. Scorn not, reject not those gifts. But the voice divine bids prudence, counsels caution in thy onward march. Progress is not revolution; a sundering of the past; a mere mimicry of foreign ways and habits. Take the best and leave the rest; add acquisitions of your own to the goodly bequests of your sires; build upon solid foundations and not upon shifting sands; snap not the chain that links thee with the past but make it a continuing chain of sure, steady, unbroken progress. May'st thou become an Eden of bliss; a city of palaces, but forget not, at the same time, the quiet grandeur of the mind. Pay thy homage to thy forgotten worthies; draw inspiration and stimulus from them; urge thy living sons on to rival and to excel those that sleep the serene sleep of death within thy hallowed walls. Things of mind alone constitute the undying glory of a town, or a people and in that glory may'st thou, my native town, have thy fullest, amplest share! May'st thou become to the modern, what Baghdad, Shiraz, Nishapur were to the medieval world, a city of peace, a shrine of culture, the home and hearth of light-shedding savants of the Religion of Humanity.

S. KHUDA BUKHSH

THE STRANGER

Once and for all—
One deep sweet glance:
My eyes then trembled as to fall
And thou too looked askance.
Thy world could find no place for me:
I cared no more to see.

Once on the way—
And never again.
Hast thou a memory of the day?
I bear the joy and the pain.
A glimpse for all eternity—
So let it be.

K. P. KHAITAN

OVER-SOUL

I

Doth Rose perceive her beauteous scent,
Doth Ganges hear her lapping song,
Doth cane of sugar taste her sweet,
Doth moon at full for beauty long?
The love wherewith I love Thee, Love,
Dost Thou perceive apart from Thee?
Is it not drop of rain that falls
Upon the boundless breast of sea?

II

She bears the name, I love the name,
Without her, name's a sound.
This world of death can any love,
Unless in Him it's found?
Let love and honour for all be
But only for His sake.
He is they are and yet He be
If all to nothing break.

Mohini Mohan Chatterji

Reviews

Bhim Singh—by Frank R. Sell, M.A. Macmillan and Co., Limited, 1926.

Rajput heroism has been a favourite theme for lyrical ballads and historical romances and promises to remain for ever a rich treasure-house of subjects for literary treatment, for the Rajputs made a great stand against foreign aggression and their patriotism, though local, was sincere enough. The book under review is a " Romance of Mughal times " based on Tod's Rajasthan and the author has tried to make his tale sound both as history and as romance—a difficult task, no doubt, as every student of historical romances is sure to know. It would be interesting to compare the book before us with the Bengali romance জীবন-সন্ধ্যা by Ramesh Chandra Dutt. The description of "ahairea " or boar-hunt is a common feature. Bankim had also written of the discomfiture of Aurangzebe in the only historical novel he declared he had ever written. Mr. Sell's performance is worthy of praise. Bhim Singh, Thākur Gopināth, Durgādās,—the flower of Rajput chivalry—are vividly represented in the book and the style is simple and free from bombast, the author evidently knows where to draw the line. Readers will like or dislike the modern note of interpretation, according to temperament. Akbar's speech on page 160 is a sound lesson on civics and a fair criticism of Aurangzebe's character and policy. "Not by intolerance can peoples of varied race and faith be ruled." Modern India needs to be reminded of this again and again. Graceful Ambalika and heroic Premabai will linger in the reader's memory, long after the book has been read and put aside. In the formative period of life such books should be placed in the hands of adolescent youth. The get up deserves recommendation, the papers are fine, the printing is clear, the blocks are neat and beautiful. At the end there is a map of Rājputānā which will, we hope, help materially in visualising the incidents described.

PRIYARANJAN SEN

The Quarterbreed—by Robert Ames Bennet. W. Collins Sons & Co., Ltd., 1926.

The book has a dramatic beginning and a dramatic end. It is a romantic story of stirring adventures, in the midst of an Indian district in America. Love and war—gold and women—the same old story. The motive to crime, the things that add zest to life, eveything is concerned with the primary needs and emotions of human life. Captain Floyd Hardy, of the United States Cavalry, is the hero of the book and after serving his apprenticeship of the camp life in the Reservation, after braving the assassin's fury and the wild, passionate outbursts of Indians, suffering disgrace and crossed in love, he recovers both honour and lost love in the end. The atmosphere is at first intensely gloomy, but it clears up towards the close. The relations of Marie Dupont, the Quarterbreed, with Vandervyn have not been sufficiently laid before the reader's view, nor is her transference of love intelligible enough. Oinna also is weakly drawn. Bristling with dangers and intrigues, though not psychological, the book will be—let us hope—worth the time spent over it, and the rifle and the automatic pistol will come as a refreshing relief to memories weary with the burden of a soul's confidences.

P. R. S.

Personality and the Social Sciences—by Dhurjati Prasad Mukerji, M.A., Lecturer in Economics and Sociology, Lucknow University, pages 246.

The problem which Mr. Mukerji attempts to solve is the development of Personality which can be achieved by considering man not as an abstract individual but essentially as a dynamic being. The life of this dynamic being can be developed only by the double process of individuality and the socialisation of the uniqueness of individual life. The author arrives at this conclusion by a trenchant criticism of the present methods of social sciences which aspire to develop the individual. The group-control is essentially the process by means of which the individual can achieve his perfect individuality. It is often considered that the group is the unit and the individual person to perfect himself must actively participate in group life. "In economics," says the author, "great mischief has been done by not recognising the development of personality as the central problem." In not one of the first three of the four stages of economic theory, *i.e.*, Naturalism, Utilitarianism, Evolutionism and Socialism has the problem of personality been understood in its true perspective. Herein the author seeks an opportunity to write a critical review of the doctrines of the Classical Economists, the Utilitarians, and the writers of the Historical School. Students of history of economic doctrines would no doubt profit much by this running summary of their doctrines.

Socialism alone realises the necessity and ethical justice of enabling each individual to realise his Perfect Personality. Though the political theorists had a profound grasp of the problem even they have failed to devise the correct means. The State no doubt aims at the development of Personality. While Economics has blundered in allowing the individual to reach his perfect personality by allowing him free play in the direction of self-interest and competition, political philosophy has likewise failed to give the correct solution in attempting to perfect the individual through the means of collective consciousness. The different educational systems have doubtless failed to tackle the problem and educational psychology has failed to " liberate the person."

Chapter VI examines the tenets of the Individualistic schools and the psychology on which Individualism is based. After all the individualists themselves admit that the perfection of personality can be achieved by " working in combination." The right kind of group should be selected and the affiliated individual can develop his true bent and genius through the co-operation and united efforts of the individuals. The different kinds of group formations are the family, tribes, village communities, cities, guilds, confederacies, nations and alliances, empires and leagues. But wider than these groups are the caste and class both of which embrace several of the previous groups.

The theory of the group-mind is subjected to vigorous and critical analysis. It is no super-individual, superior, mystical entity. The group and preferably the region is only a means to an end. The true causes of social phenomenon and social processes lie more in persons and not in groups. Some recent social experiments indicate that group organisation may help or hinder the development of Personality. Trade Unionism, Syndicalism, State-Socialism, Co-partnership, Shop-Committees, Guild Socialism, Scientific Management are all attempts to develop the labourer but all these have failed to do it. It is by labour-education, *i.e.*, by appealing to the play instincts, suppression of pugnacious instincts, appealing to the co-operative impulses and persuading the labourer that production has to be increased and educating technically as to give incentive to the work, instincts of the labourers that the personality of the labourers can be developed. The new educational ideas starting with the co-operative instincts of childhood wish to develop them by harmonious team work. Combined service is the ideal placed before the child instead of competition. Discipline is no longer the correcting mechanism. Freedom for the child to develop its bent is the motto of the newer educational systems. Non-educational agencies like the family, cinema, playground, associations, etc., have to co-operate with the school which is to act as the nerve centre of a region. The true meaning of social efficiency is to secure the development of the inner personality and approximate it to the social standard.

The processes of theoretical reconstruction can be indicated as follows. The Laws of Association must receive a new reorientation in the sense that the group-spirit is not the cause of all novel facts affecting individuals but by noting the changes in individuals brought about by association with similar individuals. The creative instincts must be given a free hand so that the driving forces of life may be harnessed in the right direction of development.

Neither Eugenics alone nor Euthemics will serve the author's purpose. New biological facts have to be collated before any safe conclusion can be reached as regards its help towards the development of personality.

Psycho-analysis indeed aspires to solve many acute problems of life. Social inheritance is accepted in place of race inheritance. The instinctual and emotional gifts of children are to be rationalised by force of reason. The evils of the social body are thus eliminable to a great extent. The Individual is the axis round which his world moves.

Ethics must seek to suppress the selfish individual motions. Both secular and spiritual education are to be employed in developing Personality.

Sociology deals only with the group and interdependence of the indivi dual but for the development of Personality the individual's own achievements, experience, and his own world must be included with the above and the science of Personality must be studied in conjunction with the other social sciences which deal with processes of socialisation. It is only when individualisation is interwoven with socialisation that the realisation of personality can be secured.

The book is written in good style. In dealing with complex social causation he has shown much insight. It is full of information to the student seeking intelligent grasp of present day tendencies in social sciences. Understood in its true bearings it is specially valuable at the present time when educational pedagogy and systems are receiving fresh accretions of methods and formalisms. There is ample evidence on each page of the author's wide reading and sincere thinking.

B. R.

Ourselves

SIR P. C. RAY.

Sir Praphullachandra Ray, Kt., C.I.E., D.Sc., Ph.D., F.C.S. has been reappointed Sir Taraknath Palit Professor of Chemistry for a further term of five years with effect from the 1st July, 1927.

* * *

PROFESSOR MEGHNAD SAHA.

Professor Meghnad Saha has, we understand, been recommended for election as a Fellow of the Royal Society of London. He is one of our most distinguished graduates and he served this University as a Lecturer and as a Professor for a long time.

* * *

THE LATE MR. F. E. PARGITER.

We regret to announce the death of Mr. Frederick Eden Pargiter who was one of the Fellows of this University and who served for sometime as a Judge of the Calcutta High Court Mr. Pargiter was Boden Sanskrit Scholar for 1872 ; he was Secretary to the Asiatic Society of Bengal and was attached to the University of Oxford as a Lecturer.

* * *

STEPHANOS NIRMALENDU GHOSE LECTURESHIP.

Dr. Douglas C. Macintosh, Teacher of the Philosophy of Religion at the Yale University, has been appointed Stephanos Nirmalendu Ghose Lecturer of the University for 1927-28.

Dr. Macintosh is the author of numerous treatises including *The Reaction against Metaphysics in Theology*, *Theology as an Empirical Science*, *The Problem of Knowledge* and *The Reasonableness of Christianity* and was awarded the Bross Prize for the Nathaniel Taylor Lectures delivered at Yale in 1925. He will lecture to this University on "Pilgrimage of Faith."

* * *

UNIVERSITY READERSHIP LECTURES.

Mr. C. K. Webster, M.A., Professor of International Politics in the University of Wales, has been appointed a Reader by the Senate of this University to deliver a course of six lectures on Modern European History and Diplomacy.

* * *

DR. HARISCHANDRA SINHA.

Our congratulations to Mr. Harischandra Sinha, M.Sc. He has just been admitted to the degree of Doctor of Philosophy on the report of a Board of Examiners consisting of the Hon'ble Sir Basil Blackett, Kt., K.C.B., Professor J. M. Keynes, M.A., C.B., and Professor T. E. Gregory. The remarks of each examiner are given below:

A

> I am in general agreement with Mr. Keynes' view on Mr. Sinha's main Thesis entitled "Early European Banking in India," the first part, which is the only one which really falls within the meaning of the title is, in my opinion, a strikingly good piece of work. It is valuable both for the purpose of the history of European banking in India and also for its comments on banking theory.
>
> 2. The rest of the book contains some useful original research into the details of indigenous banking in India. In a sense, this part of the book is disappointing. This is mainly because the study is incomplete and seems to be somewhat hastily put together. On the other hand, research into the

methods of indigenous banking in India and consideration of its place in the future development of Indian banking, are matters of very special importance, and further study by Mr. Sinha of this part of his subject might enable him to render a very useful service to India.

3. I am of opinion that Mr. Sinha has earned the Degree for which he applies.

BASIL BLACKETT,

7th February, 1927.

B

Mr. Sinha's main thesis, entitled "Early European Banking in India," falls into three somewhat disconnected parts. The first of them, which comprises pages 1 to 164 consists of a piece of detailed research into the history of three banks founded in India towards the end of the 18th century, namely the Bengal Bank, the Hindustan Bank, and the General Bank. In my opinion this piece of research is novel and is exceedingly well done. I am not aware that previous writers have used the material to which Mr. Sinha has obtained access. He has put out his results in a very clear manner, and has made a contribution, not only to the evolution of Banking in India, but to the history of Banking generally. He has also shown an excellent sense of the nature of banking problems in his comments upon that which he has selected for special emphasis.

The rest of the book comprises a number of general reflections about banking problems generally in India, and finally some details about the characteristics of indigenous banking. I do not think that this half of the book is of nearly as much value, judged as a doctoral thesis, as the first part. The general observations are on the whole sensible, but they do not constitute a particularly important new contribution to the subject, nor have they very much connection with Part I of the book. The details about indigenous banking do indeed convey some interesting details which are partly new. But my own feeling has been one of a certain amount of disappointment that Mr. Sinha has not been able to give a somewhat more complete picture. My main criticism is, however, that the second half of the book, from page 165 onwards, has not really very much justification for appearing between the same covers as the first half of the book.

Mr. Sinha has also submitted three subsidiary theses in the form of published articles. The first two of these do not add anything material to his claim. Indeed, the second is altogether too elementary to deserve consideration in this connection. The last one, however, namely that on "Forward Exchange in Indian Banks," whilst it contains nothing which is new or original, gives a good, clear account of a matter which many people find it difficult to understand, and is evidence that Mr. Sinha has a good practical knowledge of exchange problems, and is clear enough in his own mind to write clearly about them.

To sum up, the first part of Mr. Sinha's book comprises a piece of research which in my judgment is of sufficiently high standard to qualify for the degree of Doctor of Philosophy. The rest of his submissions do not contain enough new material to constitute in themselves a claim for a research degree. They do, however, constitute a certain amount of indirect evidence that Mr. Sinha understands banking problems in India and is qualified to study the early history of banking on the economic, as well as on the purely historical side. I am prepared, therefore, subject to the concurrence of the other Examiners, to recommend Mr. Sinha for the degree for which he applies, basing this recommendation primarily on Part I, of his main thesis.

J. M. KEYNES,

17th December, 1926.

C

In my judgment, the value of the thesis submitted by Mr. Harischandra Sinha lies particularly in the historical portions of the volume entitled "Early European Banking in India." The second part of the book seems to me to suffer from a considerable degree of disconnectedness and it would have been better if, instead of making a large number of minor suggestions for the reform of Indian banking, the author had confined himself to a careful study of the indigenous money market, especially as in his covering letter he refers to an investigation undertaken by him among the indigenous banks themselves, and it would have been interesting for students of banking generally to have had his results published in greater detail.

The first part of the book, although exceedingly interesting, seems to me to suffer somewhat from a lack of continuity in its treatment. The necessary relations between the financial situation of Government and its banking policy might well have warranted a somewhat more careful treatment of the whole position of Governmental finance throughout the period of time covered by these early banks.

Although I am not always in agreement with the views on the theory of banking expressed incidentally by the author,

> I think, nevertheless, that Part I of the study is a valuable contribution to the history of banking in India and warrants the grant of the degree of Doctor of Philosophy to the candidate. The articles submitted in support of the thesis seem to me to be too slight to be weighed very seriously.
>
> T. E. GREGORY,
> *Cassel Professor of Banking in the University of London.*

Mr. Sinha is a Lecturer in the Post-graduate Department of this University. He belongs to a gifted family and is a nephew of our present Vice-Chancellor.

* * *

DR. JHA ON THE "ETHICS OF THE HINDUS."

Mahamahopadhyaya Dr. Ganganath Jha, Vice-Chancellor, Allahabad University, writes thus on "The Ethics of Hindus" by Mr. Susilkumar Maitra, Lecturer, Post-graduate Department :

> I have looked into the book, 'the Ethics of the Hindus' by S. K. Maitra, and have much pleasure in bearing testimony to its excellence. It supplies a clear and pretty accurate account of the Hindu Ethical Conception in all its bearings. The weak point of the book, however, lies in the omission of references to the 'original sources' upon which the whole work is professedly, and very rightly based. How keenly the want of such references is felt will be clear when we refer to page 186, where certain views of Prabhakara and Kumarila are expounded in terms so modernly scientific that one would like to compare the statement with the words of the old authors. But this is an omission which becomes marked only like a spot of ink on a white piece of cloth; and one would not have noticed it if the work had not been otherwise most commendable. The author deserves to be congratulated on his work.

* * *

DR. ABINASCHANDRA DAS.

Dr. Abinaschandra Das, Lecturer, Calcutta University and or of *Rigvedic India* and *Rigvedic Culture*, has been ed by the Gurukula University to preside over the *Sarasvati melana* and the *Veda Sammelana* to be held on the 16th h, 1927 in connection with the Silver Jubilee celebration of institution.

* * *

CANDIDATES AT THE ENSUING EXAMINATIONS.

The number of candidates registered for the ensuing I.A., , B.A., and B.Sc. Examinations is 4145, 4459, 3093 and respectively.

* * *

DATES OF MEDICAL EXAMINATIONS.

The Preliminary Scientific M.B. and Final M.B. Examina- will commence on and from Wednesday, the 4th May, and First M.B. Examination will begin on Monday, the 9th 1927.

* * *

ONAUTH NAUTH DEB RESEARCH PRIZE.

The subject prescribed for the Onauth Nauth Deb Research for 1928 is as follows :

'Law of Fixtures in British India.'

* * *

THE NAGENDRANANDINI DE MEDAL.

We have been requested to publish the following :

It is announced for general information that a gold medal called "The Nagendranandini De Medal" of the value of about Rs. 40 will be awarded for the best essay in English or Bengali on some aspect or branch of the subiect "Grihineer Kartabya" or the duties of a house mother. It will be open to competition to all graduate and under-graduate female students of the Calcutta University. The essay is to be submitted to the Controller of Examinations, Calcutta University, on or before the 30th November, 1927.